



DR. THEODOR HERZL.
Founder of the Zionist Movement, 1860-1904.

Frontispiece.

ZIONIST WORK IN PALESTINE

18691
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BY VARIOUS AUTHORITIES

WITH A FOREWORD BY DAVID WOLFFSOHN,

President of the Zionist Organization

AND TWENTY-FOUR ILLUSTRATIONS

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ISRAEL COHEN

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INTRODUCTION

THE articles contained in this volume have been selected from the special Palestine number of *Die Welt*, the central official organ of the Zionist Organization, which was issued last autumn. The flattering reception which that German publication received, not merely from Zionists but even from pronounced opponents of the Jewish nationalist movement, encouraged the hope that an English issue—even if on a slightly reduced scale—would meet with an equally cordial welcome. The necessity of such an issue must be patent to everybody in English-speaking countries who is interested in Zionism, and who knows how comparatively scanty the literature upon that subject is in English. The contributors to the Palestine number of *Die Welt*, which has been reprinted as an independent miscellany, are all authorities on the particular subject with which they deal, and the publication forms the first attempt to present in a comprehensive and authoritative form an account of the work already accomplished by Zionist efforts in Palestine and a forecast of the work to be accomplished.

Zionism, like every idealist movement, suffers partly from the ignorance of those to whom it should appeal, and partly from the misrepresentations of those who wish to frustrate its appeal. The present work should help to dispel the ignorance and to correct the misrepresentations. All manner of fantastic legends have been circulated about Zionism planning to establish an independent state in Palestine and to settle all the Jews in the world there. What the real object of

INTRODUCTION

Zionism is, the reader will find in the following pages. He will see that it is a peaceful movement of an ancient people to revive its national life and culture in the land of its forefathers. The task is involved in a multiplicity of difficulties—political and intellectual, social and hygienic, economic and financial—which will demand much time and labour, thought and money, before they are satisfactorily solved. What has already been done in this direction may perhaps appear little, but if one remembers that the practical colonization work of Zionism in the Holy Land was begun only eight years ago, that its resources are derived entirely from voluntary contributions, that it is denied the wealth and influence of the magnates of the Jewish community in every land, and that it has to fight against intrigue and opposition—that little becomes very large indeed.

The progress of Zionism depends upon two main factors—the support accorded to it by Jews and the attitude adopted by the Ottoman Government. The relation between these two factors is much closer and finer than may at first sight be obvious. Jewish support is amenable to human influence, and the favour of the Ottoman Government is amenable to rational argument. Zionists are sufficiently serious about their ideal not to rest until they have secured both these factors on their side. It is in the belief that the struggle will be lightened by the dissemination of knowledge that this miscellany is issued to the English world.

Thanks are due and cordially given to Mr and Mrs Paul Goodman, Mr Maurice Simon and Dr J. Snowman, for their collaboration in the translation of the articles in this volume.

ISRAEL COHEN.

COLOGNE, 7th July 1911.

TAMUZ II, 5671.



HERR DAVID WOLFFSOHN.

President of the Zionist Organisation.

FOREWORD

THE present miscellany is the first of its kind in English. It is intended to serve as a compendium of information on Zionist work in Palestine for the English-speaking world in general and the Jewish section of that world in particular. Nothing is so striking in contemporary Jewish history as the migration of Jews from Eastern Europe to countries in which the English language and English culture hold sway. In character and in compass this migration rivals all other migratory movements of our people since the Middle Ages. It has led, in consequence, to the growth of vast communities in England, America, South Africa and Australia, where the atmosphere is quite different from that in the lands in which Jewry has dwelt and Judaism has thrived for nearly a thousand years. The principal characteristics of that atmosphere are freedom and enlightenment—factors that tend to religious indifference and social assimilation. But although those factors are active in greater or less degree, the national consciousness of the Jew is too deeply rooted to be easily shaken or expelled: on the contrary, it has found clear and forcible expression in every centre containing a large number of Jews. The prevalence of Zionism in the United States, with a Jewish population of nearly two millions, is but a natural phenomenon, and the same is the case with the United Kingdom, although its Jewish population is but an eighth of this number. What is really remarkable is the enthusiasm for the Jewish national cause shown by the comparatively new and small Jewish communities in Canada and South Africa.

The Zionists in all these English-speaking countries have an advantage not shared by their brethren in other lands where our movement is numerically stronger. It consists in their absolute freedom — freedom to

associate and agitate for a noble cause, and freedom from those local harassings which distract Jewish life, not only in Russia and Roumania, but also in an apparently constitutional country like Galicia. Zionism is, indeed, progressing steadily and surely throughout Europe, despite local difficulties ; but in the New World and the British Colonies it has quite unique opportunities for its unhindered advance. I am fully convinced that the support given to the Zionist movement in English countries, particularly in America, with its teeming Jewish communities, can be made to reach a much higher level than the present, in view of the social, economic and political conditions of the Jews in those lands ; and I am confident that such an advance would produce a favourable and far-reaching effect upon the movement in the Old World and give a powerful impetus to the renascence in the Holy Land.

I was once asked by a friend. "How long have you been a Zionist?" I was at first at a loss for a reply, and then I said : "Since my infancy, since the day that I first remember having seen my father weeping. I asked him why he wept, and he answered, 'For the destruction of Jerusalem. To-day is the Ninth of Ab.' He then told me the story of the desolation of Zion, and I believe I must have already then become a Zionist." I doubt whether many tears are shed nowadays for the loss of Zion, and whether a love for Zion is thus aroused. However this may be, I am perfectly sure that by working for Palestine one can more easily and effectively arouse a love for Zion, not merely in the young, but also among the grown-up. This is the moral I would hold out to Jews in English countries : let them make the striving for the restoration of Zion the central thought in Jewish life and the highest ideal in Jewish activity.

DAVID WOLFFSOHN,
President of the Zionist Organization.

ZIONIST WORK IN PALESTINE

THE ZIONIST PROGRAMME AND PRACTICAL WORK IN PALESTINE

By Dr O. THON (Cracow)

THE place which practical work in Palestine should occupy in the Zionist programme has been a matter of considerable discussion and conflict, and it is therefore necessary to arrive at some clear notion as to what that place should be. I am inclined to think that a great deal of energy has been wasted upon the question, and that there is actually no serious difference of principle. The question can simply be one of determining the place which practical work in Palestine should occupy in relation to the entire range of Zionist activity. The contrast that is so often and so emphatically made between "practical and political Zionists" seems to me to have no foundation either in the actual party conditions in our movement or in the enterprises and endeavours that we have undertaken. The question certainly deserves a few moments' deliberate and dispassionate consideration, and a brief summary of the historical development of the antithesis will serve as the best introduction to our inquiry.

The interest which European Jews began to show in Palestine, about half a century ago, did not arise out of any historic sentiment or constructive policy. I intentionally omit the Chalukah, which began its activity much earlier, as it never created anything

of positive value; it can only be regarded as a negative and destructive factor in Palestine, even though it cannot be overlooked as symptomatic from the historic point of view. The Alliance Israélite wanted to disseminate culture among the Jews in Palestine by means of schools and similar institutions. But it did not look upon Palestine as providing a plan for the future, a place for Jewish immigration, even if only for a small fragment of the Jewish people. The land simply presented a sphere of educational and philanthropic activity, such as the Balkan States, Morocco, and many other countries.

The second phase of interest in Palestine gives evidence of a deeper and wider conception of the object in view. The Choveve-Zion—I speak only of those associated with the Odessa Committee—based their interest in Palestine upon the national historic consciousness: to them Palestine was a hope. It was a hope, but it was far from being a plan in the constructive sense of the word. Their object was to found as many colonies as possible, and to settle as many Jews as possible in Palestine. The most far-sighted among them merely sought there the Jewish cultural centre, whilst those with less perspicacity beheld in it an economic hope also. But the latter did not see that colonization at the rate and with the means possible for a long time to come could not bring about a solution of the economic question before a century at least or even five centuries.

The third phase of interest in Palestine is under the ægis of Herzl. It received its particular characteristic from him. Herzl gradually took over the entire system of ideas from the Choveve-Zion, but he rendered the object in view more definite. He converted the hope of the previous generation into a definite and comprehensive plan. Political Zionism came into being: in other words, Palestine became the objective of a national political movement. The settlement of Palestine should henceforth not denote a number of scattered colonies, with a very feeble interconnection, but a home for the

Jewish people in a Jewish state, as he boldly expressed himself in his first flight of enthusiasm. At a single stroke he won the adhesion of almost all Choveve-Zion to his great idea, with the exception of a small and diminishing number who did not want to give up their beloved occupation of petty collections. The latter called themselves the "practical" Zionists, in somewhat ambiguous contrast to the political Zionists, who wished with Herzl to achieve the great end with immense resources and speedy action. It must be admitted that this antithesis had then at least a semblance of justification. The antithesis, however, was not so deep as to affect matters of principle, but there was acute difference in regard to policy. For years Herzl would not hear of any attempt at work in Palestine. To him the great goal appeared much too near to justify any frittering away or squandering of forces. He preferred to conserve the entire forces available for the final victorious act which seemed to him immediately impending. The diplomatic successes which he achieved—which were successes only in appearance, although they might ultimately have led to real triumphs—must naturally have brought the goal so near to his vision that he would not be diverted by petty undertakings. But the others who took no part in Herzl's labours, and who could not be initiated into the most important details, but who had previously been accustomed to do something positive, even if trifling, became impatient. Their temperament, their thirst for action, demanded something visible and tangible—practical work. Thus the antithesis between practical and political found its justification in a difference of tactics.

But now this has also changed. There has been a complete transformation both within and without. We have lost our diplomatic genius, Herzl, who possessed the remarkable gift of overcoming the most intricate difficulties and of imposing his will and his ideas upon other men with firm convictions. Herzl is now dead. Even if he were now alive, he could not exercise his power amid the altered conditions of the present day.

We have now to deal with a people and a people's opinion. Whether the Revolution in Turkey is very profound or merely superficial, nobody can say very well; but it has been accomplished and is probably final. One can indeed win over the sympathies of a people, or rather of the persons who lead the people but who must naturally reckon with its views, but one cannot hold any conversation with it. Diplomacy is now no longer a practicable road, and it would not be practicable even for him who could move about so safely on this slippery path.

Such are the conditions at present.

But has any change been brought about in our party programme in consequence? I really do not know why a change should be necessary or how it could have become possible. Have we any reason to revise political Zionism as I defined it before? Should it be subjected to such a radical revision that we should have to fall back from the plan to the hope, from the clearly formulated and universally proclaimed goal into mere haphazard groping? I do not see the least trace of justification for such a retrograde step. A goal that has been firmly outlined cannot be abandoned; plans that have been clearly, deliberately and publicly proclaimed cannot be tucked away into one's waistcoat pocket. Political Zionism stands as immovably firm to-day as it ever did. Palestine is and remains a national political goal, to which we will advance systematically and with open eyes. We shall act exactly as Herzl taught us, but we shall proceed by a different way. This other way is practical work in Palestine.

Practical work in Palestine is neither a principle nor a goal. It is a means, a road, the only necessary and safe road. And in pursuing our national-political goal, we ought to look upon each individual piece of work in Palestine as something detached and complete in itself. In the confusion that has arisen out of the recent conflict, many persons may be inclined to think that the establishment of some settlement or other, or of an

industrial enterprise, or of a school in Palestine, is the object for which our entire forces are to be enlisted and put into motion.

A home for the Jewish people is our goal—not an individual settlement, or an individual school, or an individual industrial enterprise, or an individual Experiment Station, or many other such things. But practical work in Palestine as a means is of infinite value, and I fear that this value is not fully understood and appreciated by many political Zionists. Practical work in Palestine is not merely, as I have already shown, to-day and for a long time to come, the only proper way that leads to our goal, but it is also of infinite value in many other respects.

In the first place, the value of this work for propaganda purposes cannot be overrated. One of the most urgent tasks of our Organization is undoubtedly the securing of fresh adherents. I believe that it is not so important for us to overcome our enemies and opponents as to attract and win over those who are indifferent and stand aloof. The great mass of our people is too heavily-burdened with daily cares to have time and leisure to give a thought to the future. It is this mass which we must arouse and win over. How is this work of securing fresh adherents best to be accomplished? Speaking and writing achieve not a little, it is true, and are not to be underrated or abandoned. But, after all, by this means one can simply persuade. Only deeds can actually convince. It is an irrefutable fact, confirmed by daily experience, that something successfully brought into being, some action satisfactorily accomplished, can secure fresh adherents in the surest manner and in the fullest measure. If we succeed in creating something important and durable in Palestine, we shall have won over the masses to a greater extent than by articles and speeches. Every piece of work that we undertake and accomplish in Palestine is a portion of the fundamental idea of Zionism converted into a reality, and the masses recognize ideas only in their concrete form. In the early days of Herzl such individual facts

were not necessary for the work of recruiting adherents, as there were other facts, such as the Congress, the Bank, the development of the Organization, and—I should like to risk the paradox—Herzl himself was a striking and wonderful fact. But now only definite achievements in Palestine can win the masses over to our side.

Another important factor in practical work in Palestine consists in the intellectual side of our endeavours. Palestine should and must become a Jewish centre of culture, that is, a centre of specifically Jewish culture. In no particular sphere has Jewish activity in Palestine, during the last twenty-five years, produced such positive and enduring results as in that of Jewish culture, particularly in regard to the revival and development of the Hebrew language. The revival increases from day to day almost visibly. Palestine has not yet produced first-class poets and authors; for the present, it merely receives but does not give. But it has already contributed in an astonishing degree towards the strengthening of the Hebrew language and towards improving its powers of expression and enriching its vocabulary, and it is doing more and more in this direction every day. The value of this intellectual achievement for propaganda purposes is very great, whilst its inherent value is still greater. One recognizes its propaganda value when one sees what enthusiasm is aroused by a Hebrew-speaking child in Europe. This, again, is the concrete form of an idea. But the inherent value of this fact is even more considerable. It is a positive intellectual creation of a fundamental nature like the language of every individual people that lives and wishes to live, and it affords the possibility of a copious Hebrew literature drawing inspiration from all the interests of life. All practical work in Palestine doubtless leads to this same result: not merely activity that is immediately directed to this purpose—such as schools, publishing houses, newspapers and so forth—but everything that attracts Jews to Palestine and causes a new generation to grow up.

I should like, in conclusion, to say something about the economic importance of practical work in Palestine. I have left this point for the last as, in my opinion, it is for the present the weakest point. In order that Palestine may afford a decisive and final solution of the Jewish economic question, there must previously be some financial or political achievement on a grand scale, or else it will take a long time. Let us not deceive ourselves. At the rate that we are colonizing now, and with the means at our disposal, if the Jewish millions are kept back or invested in Brazilian stocks or in Russian Government loans rather than in Palestinian undertakings, nothing considerable can be achieved in the immediate future. We should possess enormous financial resources if the wealthy elements in our own ranks would participate in Zionist efforts, not merely with sympathy and small change, but also with a spirit of enterprise and large sums. Unfortunately there are as yet no signs that such a collective co-operation of capital is forthcoming. And so we must wait for some great political achievement, which I consider not merely possible but very probable, because it seems to me to be a historical necessity not merely for us, but also for Turkey. When the young Turks have put their house in order and have become wiser, they will doubtless recognize the fact that wholesale Jewish colonization will be of benefit to the Ottoman Empire. They will have to place a big premium upon Jewish immigration in order to secure an ample supply of the most productive, loyal and cultured citizens. Until then our practical work in Palestine, from the economic point of view, is not of such great importance for Jewry at large. But, on the other hand, this practical work ought not to be underrated too much. According to the law of economic attraction which might be formulated, and which stands in cubic proportion to the available mass, we may assume that every action, every industrial undertaking will attract men, and ever more and more men; and even if the rate is too slow and the individual results are not very considerable, we still have

the gradual accumulation of men which will remain an immovable foundation. Thus, even from the economic standpoint, practical work in Palestine is a road that brings us a great deal nearer towards our goal.

This, then, is the practical work in Palestine which we can carry out to-day, and which we should continue with increasing energy within the scope of our programme: a splendid means to our end, and the surest and most practical road towards our goal. That is a great deal, but we ought not to expect anything further from it. Otherwise we shall be diverted from our cause and modify the specific character of our programme, and thus become hopeless competitors of the Jewish Colonisation Association. The Jewish Colonisation Association may very well look upon every small colony which it founds in Palestine as a completed fact—it provides twenty Jewish families with food and shelter. That is what it is there for. But for Zionism such an act would mean nothing more than a grain of seed. For the Hilfsverein every school which it opens in Palestine may have the importance of a completed fact—it thus provides a hundred children with education and with a career. That is what it is there for. But for us such an act would mean nothing more than a germ.

No, we dare not fall behind Herzl. Our goal, a home for the Jewish people, dare not and should not vanish from our consciousness lest we become lost. We surely do not want this, nor, I think, do our opponents wish it, so far as they wish Jewry well. For a Jewry without Zionism would no longer possess such cohesion, nor could it display such powers of resistance.



HERR J. H. KANN (THE HAGUE).
Member of the Central Executive of the Zionist Organisation.

To face p. 20.

PALESTINE AND OTHER COUNTRIES

By M. Ussischkin (Odessa)

SEVEN years have passed since Dr Herzl submitted the Uganda project to the Sixth Zionist Congress, a project that was to lead to the beginning of the Territorial movement, to cleavage in the Zionist party and the foundation of the Ito. It is now time to examine the effects of this historical event.

At first a bright prospect opened up for the "land-seekers." The frightful poverty of the Jews in Russia, Roumania, and also in parts of Galicia, made the battle-cry of "immediate relief," of the creation of a Jewish commonwealth anywhere, unusually popular. The leader of the new scheme, Zangwill, was one of the most influential members of the Zionist party, a man of great European renown, a distinguished speaker, and, most important of all, a tireless worker of immense energy. The new organization was supported in different and valuable ways by the so-called "purely political" Zionists on the one hand, and by impetuous youth on the other. Indeed, even among the most influential Zionists of Western Europe, who had not formally joined the new Organization, the Territorial scheme found sympathy at least in the beginning, mostly concealed, but sometimes openly expressed. Soon many distinguished financiers and politicians in England and North America began to make known their approval of the idea, and to offer a prospect of their help. Yet more important was the fact that the Territorial scheme won the approval of many Governments. Offers of land poured in: Uganda, Congo, South Morocco, Cyrene, Mesopotamia, Mexico, Australia—names that raised hope and enthusiasm among the Jewish masses, and then, the last stage of all, Galveston.

How did it fare meanwhile with those who remained true to Palestine? Everything was unfavourable to them : the split in the party, strife and discontent rampant in the ranks of the organization, a vehement and mutual bitterness following the sixth and seventh Congresses, the general breakdown of the movement and, as a consequence, the marked falling-off of the masses deceived in their hopes of speedy succour, and the unfriendly attitude of the Jewish financiers, scholars and politicians towards Zionism. In their hatred of the Zionist movement Claude Montefiore of London and Rabbi Breuer of Frankfort joined hands with Salomon Reinach in Paris and Rabbi Duvtsche of Jerusalem. The storm of the Russian Revolution crushed the idealism of the young and swept away the enthusiasm for national traditions. Even in *Erez Israel* the old colonists broke out into unconcealed enmity against Zionism, while most of the later colonists, with Ben-Jehudah at their head, joined the aggressive Territorial party. The Turkish Government of the old régime, with its antiquated system and also with its peculiar Jewish policy, did all it could to destroy the development of Jewish colonization ; but even among the men of the new régime there is no evidence of any lively desire for a different policy. In Russia the repressive measures of the Government against the Zionists are continually increasing, while the masses, sunk beneath the burden of unspeakable suffering, are a prey to poverty, degenerate morally, and are unable to think of "remote ideals."

And what do we see now at the end of these seven years of momentous development? The result is quite incredible to persons who are only accustomed to look at historical phenomena in a "sober" manner.

There is no longer a Territorial scheme either in life or in literature : the Galveston failure is the last example of its practical activity ; the negotiations with the Australian Prime Minister are the final outcome of its theoretical propaganda. Of the approval of financiers and diplomatists nothing is left but a pleasing memory.

Of the sympathy of the masses and the enthusiasm of the young nothing remains, while Zangwill himself, in splendid isolation, has sent his "Melting Pot" out into the world. But the saddest part of the affair is that the convulsions of a dying movement and hopes sunk in the grave are unable to arouse any regret, for it is not a tragedy that has been enacted, but simply a melodrama.

And how are matters in Palestine? Slowly but steadily and surely our cause advances there. During these seven years the population of the Jews in Palestine has risen by 30,000 souls; new positions, new outposts have been created: Ber-Jacob, En Ganim, Atlit, Mag-dalah, Beth-Dshen, Mizpah, Kinereth, Huldah, Beth-Arif; in the towns—new Jewish quarters in Jerusalem, Tel-Abib in Jaffa; in the domain of trade and industry the "Athid" and the branches of the Anglo-Palestine Company in Jaffa, Jerusalem, Hebron, Haifa, Beyrouth. And now for the achievements in the world of education and science: the Hebrew Gymnasium, the Beth Hassefer lebanoth (Girls' School), which is making such progress at Jaffa, the Bezalel, the Teachers' Seminary, the Technical Institute which is in progress of construction, the Agricultural Experiment Station, the periodicals *Ha-chinuch*, *Ha-poel ha-zair*, and *Ha-achduth*, the publishing establishments *Koheleth* and *Leam* and—last not least—the development and unsuspected advance of Hebrew as the indispensable speech of the people.

And what of the countries in the Diaspora? In Russia, Austria, and to a certain extent in Germany, there is no important event in Jewish public life in which the Zionists have not a weighty word to say. In Turkey also, at the beginning of the new political era, evidences of sympathy with Zionism arose full of promise. The Jewish press, in Hebrew as well as in other tongues, is everywhere for the most part in the hands of Zionists. The living Hebrew speech is used more and more in public and private life. Collections for the numerous Zionist Palestinian funds and institutions are increasing year by year; and the Organ-

ization itself, after overcoming various crises, is preparing, sure of its aim and conscious of its strength, for the Tenth Congress, the Jubilee Congress.

What is the solution now of this riddle which appeared insoluble to our "sober" critics?

The solution of the riddle is to be sought in the steadfastness of the people which has clung to its traditions for more than three thousand years. The Jewish people is inseparably bound up with its Torah, its ancestral land and its language. At times the attachment towards one or other of these may become loose, and the people begin to decline; but the three-fold bond can only be rent at the peril of striking at the life-nerve of the Jewish people. The evolution of a historic people is subject to a constant revolutionary process. Achad Haam's conception of the Torah does not agree with that of a mediæval rabbi; life in the modern quarter of Tel-Abib at Jaffa is very different from that of the Biblical shepherds; the Hebrew of Bialik is not the same as the speech of the Song of Solomon; the roots, however, have remained intact, and it is these and these only that give the permanent life-force to our national organism. A Reform Judaism in place of tradition, any spot on earth instead of the Promised Land, a jargon in place of Hebrew, that would be national death. Neither eminent men like Claude Montefiore, Zangwill, or Perez, nor, still less, pygmies like their disciples and followers, can succeed in tearing away the Jewish people from its roots. The Christian world has its holy Trinity; the Jewish people lives by its own *trinitas*: Torah, *Erez Israel*, and the Hebrew language. If we wish our people to enjoy eternal life we must cling firmly to its roots.



DR. M. I. BODENHEIMER (COLOGNE).

Chairman of the Jewish National Fund.

THE JEWISH NATIONAL FUND

By Dr M. I. BODENHEIMER (Cologne)

ANYONE who has interested himself even superficially in the Zionist movement will know that the formation of the Jewish National Fund was decided upon by the Congress at the instigation of Professor Schapira, and that its purpose is to acquire land for the Jewish people in Palestine, such land to remain the permanent possession of the nation as a whole. The directorate of the Fund, however, has considered it as its duty, so long as the floating assets of the Fund could not be applied to this end, to promote any undertaking of public utility in Palestine, and thus assist the general progress of the work of colonization.

In this way the National Fund has supplied the means for creating a Jewish quarter in Jaffa, which is the ornament of the town ; in this way it has established a home for the Bezalel, and assured the future of that school ; thus, too, the National Fund has rendered possible the foundation of the Palestine Land Development Company (P.L.D.C.) by leasing to it in perpetuity its estates on the Lake of Tiberias, and, by granting it a credit, has enabled this Company to commence the work of allotment in earnest.

One of the most important departments of the National Fund is the Olive Tree Fund, through which not only is the land rendered productive, but shady gardens are created, where now sun-parched deserts extend, over wide tracts of the country. The National Fund is now planning, in conjunction with the Co-operative Settlement Company, to put the colonization of Palestine on a new basis, in accordance with the latest principles of social economics.

It is scarcely possible within a brief compass to give

a list of all the separate undertakings in which the National Fund has assisted with excellent results. The Directors have established collecting agencies all over the world, through which the collections are systematically carried on and remitted to a common centre, so that it has been found possible, with a minimum of expenditure, to secure a yearly income of nearly half a million francs (£20,000). Many benefactors have testified their appreciation of the work of the National Fund by presenting to it large donations, partly in their life-time, partly by bequests. The methods of collection used by the Fund are well-known. Here it will be sufficient to remark that through the circulation of stamps, of which three different kinds are now issued, the National Fund has propagated the Zionist sentiment and the idea of collecting for the nation in several millions of these small tokens.

One of the most important means of collection, which the directorate has recognized as best adapted to augment the contributions regularly and to secure an increasing return, is the collection by means of boxes. This method is of permanent value, and can benefit the Zionist cause only when voluntary assistance is forthcoming to exercise a strict control over these boxes and the clearing of them. The Board of Directors of the National Fund has made every possible effort in this direction, and it is now the task of its representatives and of the National Fund Commissioners all over the world to support them in this endeavour. Let every one who takes part in this work—a work which, though simple, involves a great deal of time—reflect that he is in this way enrolling himself in the ranks of the active workers for a great national cause. Those who undertake this duty may pride themselves on the fact that they are carrying out a great task of organization, which one day may become important for other more weighty objects than a mere collecting of money.

There can be no doubt whatever that a strict organization of the National Fund collections goes hand in hand with that of the movement in general. It is

everywhere noticeable that, where the general organization is in a poor state, the work of the National Fund suffers the greatest loss, and where, on the other hand, the National Fund is strictly organized, the general movement also gains in scope and importance through attracting to itself all the forces in Zionism.

There is an erroneous and widespread belief, which is already beginning to injure the National Fund perceptibly, that the Fund can go on developing by itself. People are led to this idea from the way in which the Fund has hitherto been steadily growing. Nothing could be more mistaken than this notion. Every one who obtains an insight into the working of the Fund will be able to convince himself that only the uninterrupted, indefatigable labour of the representatives of the Fund, along with the well-directed and energetic efforts of the Central Administration, has made it possible for the Fund to progress as it has progressed daily, although, in the meanwhile, it has been necessary to make considerable demands on the devotion and loyalty of Zionists all over the world on behalf of other objects.

Let no one therefore slacken in his efforts for this Fund. Although it now reaches a sum of over £120,000, it is as yet in proportion to its colossal task only a tiny germ-cell, from which, however, may in time develop a great and powerful organism, which may one day procure for the Jewish people a home of its own and freedom. The distinguishing mark of the National Fund is that it grows and progresses through the continuous efforts of many thousands of our brethren in race. This sum-total of enthusiasm and devotion takes visible form and becomes discernible to every one of our friends in the growth of the Fund. Therefore the heart of the Jewish people is bound up with this Fund, and it feels a genuine gratification when it sees how this People's Treasury is beginning to prove itself a blessing to our brethren in Palestine. The more the work of collection advances, and the more effectively the Fund can serve its objects in Palestine, the greater will be

the degree to which the Jewish people will participate in it, so that one day it will not only form a communal possession of the Jewish nation, but will also be borne aloft on the affections of the people, as the well-guarded National Treasure of the Jewish people.

THE JEWISH-POPULATION OF PALESTINE

By Dr LAZAR GRÜNHUT (Jerusalem)

THE diaspora, which has scattered us over all parts of the world, has completely estranged us from each other, although we have had the same experiences and are filled by the same hopes. In speech, dress, and even sometimes in customs, one Jew is very seldom like another. Each Golum country has placed its mark on its Jews and thus distinguished them from those of other countries. This fact is specially noticeable in the Holy City, where the Jewish inhabitants are a conglomeration of natives of many different countries. Exact statistics are not forthcoming, but the Jewish population of the city is estimated at 50,000 souls. This is very near the truth, but only a very small proportion are Jerusalem Jews in the narrowest sense of the term, while the far greater number consider themselves Russians, Austrians, Roumanians, Hungarians, Germans, Dutch, Americans, or what not. There are no Englishmen or Frenchmen. The old *régime* is responsible for the fact that the immigrants have not given up the protection of their native country, while the Chaluka has also had a decisive part in the matter. It is primarily incumbent on the mother country to care for its poor people in the Holy Land. It is a different thing in the colonies, where different elements are found, but as they are independent of the Chaluka, they gradually blend into one whole. It is not so in the cities. Jerusalem is inwardly rent to a degree that can hardly be exceeded. How would it be possible to unite people who are separated by so many different interests?

If I now undertake to write about the Jewish population of Palestine, the reader must not expect a uni-

form picture. What I prefer to do may be gathered from the above remarks, that is, I shall try to give a description embodying purely objective data of the manifold groups that are to be met with here.

When we speak of the Jews of Palestine we must make a distinction between Ashkenazim and Sephardim. That means, and people forget to lay stress on the fact, that Yemenites (2300), Persians (300), Kurdishians (300), Bokharians (300), Syrians, Babylonians, Orphalians (250), Moroccans, Maghrebinians (1200 souls), are also included among the Sephardim. The same ritual, the so-called "Nussach sepharad," binds all these groups together. A further point which they have in common is their great devotion to the Kabalah. Rabbi Schlomo Mussaiev, a rich Jew from Bokhara, living in Jerusalem, who has a synagogue and school in his own house, containing a library of the choicest books and an extensive collection of manuscripts, has retired from business in order to give himself up undisturbed to his favourite study—the Kabalah. Two Hahamim, Sephardim, who are maintained by Reb Schlomo, spend a few hours daily in his house in the study of the Zohar. Mussaiev is a rich man, but there are no signs of wealth in his establishment. A simple common table, over which a rich Persian cloth is spread, some wooden stools, the walls covered with costly embroidered hangings made in Bokhara, a large Persian carpet of the finest kind spread over the stone floor of the room, on the four sides of which stand Arabian sofas—such is the furniture of the so-called saloon of Mussaiev. The next room, however, contains some rich treasures, a large collection of coins, jewels and other very valuable antiquities, which are well worth seeing. Reb Schlomo, who is also engaged in literary work, is a great patron of art and a connoisseur, and if he sells a work of art he must obtain its full value. Years ago he was content with a rush-mat on the floor, and after having given himself the luxury of changing the mat for a carpet, it happened that this carpet took the special fancy of a tourist—Mussaiev is frequently sought out by

tourists—and the tourist actually bought the artistic fabric.

The costume of the Bokharians is almost the same in summer and winter. That of the men consists of a fur cap, a striped coat resembling a caftan, and high, heavy boots covered by sandals, which are removed in the entrance-hall before entering a house. In winter an overcoat, lined with fur, is also worn. The costume of the women consists of one or two kerchiefs over the head, a fur jacket, at least half a dozen skirts, and also high boots. The young ladies dress in the same way, except that instead of the kerchiefs they don a velvet headgear, like a ship, worked with gold and silver. Boys remain in Cheder till their marriage, which is sometimes in their fifteenth or sixteenth but generally in their eighteenth year. The girls, although not all, go to the public school. No girl is married before her thirteenth year. In Bokhara there are many rich Jews comparatively speaking, mostly merchants, who have business relations with Russia. For this reason most of them speak Russian besides Persian, which is their mother-tongue, but very little Hebrew. Those who are well-off and religiously inclined wind up their business, in order to realize their heart's desire, that of living in Jerusalem. If, however, a man has a brother or grown-up son, an arrangement is made by which part of the family can live in Jerusalem in turns, while the rest stay at home to look after the business.

The Bokharian colony, called Rechoboth, lies twenty minutes' north-east of the town, on a hill. With pretty houses, one or two stories high, broad streets tidily kept, it is the finest and naturally also the richest quarter in all Jerusalem. The Bokharian Jews are not distinguished for elegance, nor can they be described as pious. They are far behind Europeans in regard to benevolence. The greatest gift known of until now is the sum of 13,000 francs, which a rich Bokharian spent upon building a Sephardic Orphanage in Jerusalem.

At what time the Jews settled in Bokhara is not known. There is no trustworthy documentary evidence

in regard to this. Oral tradition cannot always be relied on in such matters, but even this is wanting. So much, however, is certain, that the Jews in Bokhara date back to earlier than the thirteenth century. There is in the possession of Mussaiev a manuscript composed by a fellow-countryman, a commentary on the Pentateuch, which is now over six centuries old; and about the same time there lived and worked in Gurgeng, which once belonged to the Bokharians, a scholar whom Professor Bacher has made famous. As a writer of mark in our own time the person best known to fame is Rabbi Schimeon ha-Zaddik, who, however, died two years ago. Rabbi Schimeon was really a Zaddik, and an open and honourable character, like most of his fellow-countrymen. To this branch of the Jewish race are closely allied the Georgian Jews, known here by their Persian name of Gurdschis. Backward in culture—possibly a consequence of their inferior schools—their Hahamim are also poor. There are few wealthy people among them; yet they only know the Chaluka by name. On the contrary, they defray the costs of their community out of their own pockets. Among the many classes that make up Sephardic society, the Gurdschis alone have freely joined the Zionists. Their principal occupation is hawking and retail-trading. One of their number, who is rather well-to-do, recently established a Talmud Torah in his house, the cost of which he defrayed for the most part himself. The Gurdschis are considered fanatics, and perhaps with reason, but they cannot be accused of violence. No Gurdschi has been guilty of any excesses at least in the last two decades. Although one cannot credit them with affable manners, they are quite agreeable company. They make a pleasing—one might almost say touching—impression, when one sees them going every evening, after a hard day's work, to the synagogue and observes with what attention they listen to the words of their Haham and how devoutly they utter the Maariv prayer. Their chief quarter lies north of the city, not far from Babel-Amud, or the Damascus Gate, with an outlook

over the Scopus Mountains. Their way of living is quite Oriental, but, on the other hand, their dress, including the fez, is quite European.

A tragic chapter in the history of the Holy City is that concerning the Persians. Poor, harassed and persecuted in their native country, they drag out a pitiable existence in Jerusalem. They inhabit the so-called Teneka houses (booths of wood and tin) in the north-west of the city, behind the Schaare Zedek Hospital. They have also lately been seeking to reorganize their Talmud Torah, which was in a very poor condition. Their own needs, which are very few, are satisfied by following the occupations of porters and master-masons. Those unable to work are maintained by alms; and in Jerusalem be it observed, every one, even the poorest, gives alms, even if he has only a halfpenny in his pocket. Quite a catastrophe threatened these poor people when they were once called upon to pay many years' arrears of a tax on aliens, amounting to 200 medjididis (about £30), all at once. Their consul, a hard-hearted and inaccessible man, showed himself merciless, in spite of all the representations and intercessions made by distinguished co-religionists on behalf of these unfortunate people. Finally their chief rabbi, who recently died, took up the affair and succeeded in saving them from the decree. They are scarcely acquainted with meat as food, and as they are badly nourished, they have considerably declined physically. Woman occupies among them a subordinate position.

The Yemenites are not much better off than the Persians, but they are far superior to them intellectually. They can be employed in any occupation: they can turn just as well to filigree work as to agricultural labour, to masonry or stone-cutting, to carrying parcels or heavy loads. They are met with in considerable numbers in the colonies; for the same daily wage they do more or at least as much as the Fellach (peasant). The silver-work in the Bezalel is done by Yemenites. Sober, thrifty and contented, they turn a spare penny to good account. On Friday no Yemenite will work

beyond mid-day. However pressing the work may be, as soon as the clock strikes twelve he ushers in the day of rest. Persians and Yemenites form one type: slender and tall, with somewhat sunken cheeks, of a very dark pigment, full black beard, teeth white as alabaster, a well-shaped mouth and nose, black, glittering eyes and curly earlocks—such are the distinguishing features of both, but the Yemenite is more supple, tougher and stronger in his movements than the Persian. It is astounding what bodily strength the former shows at the Hadlakah (Feast of Fire), on the eve of "Lag beomer." Bearing a man on his shoulders, holding a child by each hand, the Yemenite performs marvellous movements in the ring of dancers round the fire, and also various gymnastic exercises. The climax of this feat of strength is reached when he passes through the flames, without his wide long-falling trousers catching fire. Women are very seldom to be seen at this feast, and, if they do come, only in very small numbers.

The woman has a quite respectable place in the family circle. Among the Yemenites very early marriages are the rule. Just lately I met in the eye hospital a young Yemenite woman; her child at her breast, almost blind, was having its eyes seen to. "Did you fast yesterday?" "The doctor forbade it, because of my child." "How old are you?" This question caused the young mother some embarrassment. She was silent. I repeated my question. Then she opened her pale lips. She said that she was eleven years old when she married. Eleven! Think of it! She had been married five years, and the child in her arms was her third, her other children having died. Now I could understand the faded pallor that lay like a veil over the youthful face. The Yemenite women are physically stunted, because they are allowed no time for development. I have never yet met a slim Yemenite woman: the women are either of medium height or below the medium height. Their marriages are performed on Fridays. On the preceding evening the bridegroom is the guest of his parents-in-law, and after

taking a meal he leaves the house. At the break of day the morning service is held in the house of the bride's parents, while the marriage follows in the dwelling of the bridegroom. The bride, whose heart's desire precedes her, follows at a respectable distance. The ceremony is very simple. Instead of a ring, the Yemenites are accustomed to seal the marriage-act with a coin. The cost of the wedding falls, as in the time of the Mishnah, on the bridegroom. The seven days' celebration, as it is mentioned already in Holy Writ, is sacred among all classes of the Jewish population. The hair-cutting of the bridegroom is a particularly solemn affair, which takes place three days before the marriage. After all the relatives are assembled, great candles, specially made for the purpose, are lit, and songs are sung, accompanied by the clapping of hands and the beating of drums. These festivities last until the wedding, and for fully seven days after the wedding. The Yemenites celebrate the circumcision also with music, singing and dancing. For every important occasion they have an appropriate song composed by native poets, many of whom have produced excellent verse. The Yemenite sings with great enthusiasm : he pours out his soul in song, and everything dances to him when he sings. Many of these songs, even though in the Oriental manner, are really fascinating, especially if, as is often the case, the singer has a good voice.

The Yemenites speak Arabic among themselves, but Hebrew in intercourse with other Jews. Their pronunciation resembles that of the Ashkenazim far more than that of the Sephardim. They have been settled in Yemen since the time of the first Temple, and their establishment in Palestine dates from the beginning of the eighties of last century. They occupy three quarters : one to the south-east of the Holy City, near the village of Siloam ; the second, called Schaare Pina, to the north-east, not far from the suburb Meah Schearim ; and the third they share with the Persians. They manage their own synagogues and Talmud Torahs, the latter being in no way different from the

sister institutions of the Holy City. It is rather curious in these schools to see two scholars sitting opposite each other and reading the same book with the same ease. The Pentateuch is taught according to the Arabic translation of Saadiah. It is still extant in manuscript in many copies as the South Arabian Jews of to-day still prefer written to printed books. Most of them write the square letters excellently. Having a knowledge of Arabic they have preserved their codices in a more correct form than many written by unlearned copyists. It is to the credit of the Hahamin Araki and el-Nadaf that they have had their MSS. of the Pentateuch printed. Entitled *Kether Torah* ("Crown of the Law") the book contains, besides the original text, the Targum of Onkelos and the translation of Saadya. The same Hahamin also published the Yemenite Siddur, which, however, has long been out of print.

Opposite the last-mentioned Persian-Yemenite quarter lie, scattered on a hill, badly-built houses. They mark the quarter of the Jews hailing from Orfa, who are therefore simply called Orfalyis here. As poor as they are ignorant, these people drag out a wretched existence. In their manners and customs they differ in scarcely any point from other Oriental Jews. Unpretentious in their manner of life, their housekeeping is the most primitive imaginable: table and chairs are a luxury that they do not know.

Women servants are very rare. If any one wishes to marry an Orfalyi, he must, as is customary among the Arabs, pay a certain sum to the father of the bride. To make this easier for the suitor, he is allowed to pay the agreed amount in instalments. The marriage is thus often postponed for a long time. Not infrequently the father speculates with his daughter. In both cases the daughter finds herself compelled, as the parental roof cannot offer her the barest necessities, to enter service. The reverse side of this misfortune—if one may so express it—is that these girls are never, or very seldom, able to marry early.

Of the immigrant Jews, only those from Aleppo

are rich. Aleppo, called Aram Zobah in the Bible, formerly had a big, rich Jewish community. Its sons are now scattered throughout the world, some living in Manchester, where they own great business-houses, and some in Cairo, which has direct commercial relations with the English city. Most of them here also are engaged in business. They live apart from the rest of the community and do not concern themselves in the least with communal affairs. No matter what may take place in the world, they show no interest in it. Needing no help, they consider themselves aristocrats among their fellow-Jews.

The lot of the Magrebim is very poor. Physically and spiritually decadent, these people, or the greater number of them, are beyond redemption. Formerly, in the days of Rabbi Joseph Karo, commonly called "Maran" (our master), Safed, then the centre of Jewish life in Palestine, to which even Jerusalem yielded in importance, had four vigorous communities : (1) Sephardim, the great majority of whom were exiles from Spain ; (2) Ashkenazim, probably derived partly from Germany, whose Rabbis were recognized authorities, so that even the contemporary Sephardic Geonim, such as Trani, Zaholon and others, utter their names with great respect ; (3) "Mista'arbim," natives who had gradually become Arabised. At what time the latter settled in the country cannot be proved. The Jews of Pekiin, a Moslem village not far from Safed, numbering about eighteen Jewish families, may be regarded as their descendants. They used to be much more numerous, but in consequence of poverty they gradually emigrated. Jews from Pekiin are to be met with in America and in the Argentine. Field-labourers from home, the Pekiinites devote themselves to the plough and sickle. As, however, the land at the disposal of a family is very circumscribed, they have a wretched existence. Many of them also engage in shoemaking, as is customary in a peasant village. The communal functionary paid by Baron Edmond de Rothschild, who is a native of Safed and unites in his

person the Rabbi and Shochet, also gives instruction to the young, but the teaching unfortunately still leaves much to be desired. Thus the children, who have to begin to help in the field quite early, grow up all the more sturdy peasants. According to tradition the "Mista'arbim" have been in the country since the destruction of the Temple. As Pekiin enjoys a fresh, healthy climate, and has long been a favourite summer-resort of the people of Safed and Tiberias, its inhabitants have, through constant contact with Sephardim, adopted all their manners and customs, so that one can no longer notice any original traits about them. In clothes and diet they resemble the other villagers.

— Fourthly, there are the "Ma'arbim," Jews who have immigrated from Morocco. Morocco, Arabic "Maghreb," whence the name "Maghrebit," produced very distinguished men in olden times. From the physical point of view the Moroccans make a frightful impression. It is pitiful to see these living skeletons, stretched on the ground in their damp cells, without air and light. Most of them have a disease of the eyes. Weakened and unnerved by continued hunger, is it a wonder that they are not fit for any hard work? Their affected eyesight prevents them from doing even lighter work. All day long, especially during the tourists' season, they haunt the Wailing Wall. But the importunity with which they annoy the visitor brings less profit to their empty pockets than the harm which the burning sun does to their weak eyes. Their importunity will, however, be readily forgiven them if one reflects that these unfortunate creatures are condemned to a Chaluka which amounts to less than sixpence per head per week. What wonder if they turn to begging. No, it is no wonder. That they do not become criminals—that is a wonder. Their lot has become much worse since the persecutions in Morocco broke out. Little money comes in from that country, and the Hahamim, as is also usual with the Sephardim, take the greater part of it. The difference is that the Sephardim, the natives, are more inclined to earn their own living. The

Sephardic *Kolel* has heavy burdens to bear. It had, in the first place, to raise the military tax, "Askerijeh," which amounted to three medjidi annually per head for men, boys and even infants. Those with means paid the tax themselves, but the *Kolel* had to undertake the payment for those without means. This payment, however, has ceased since it was decided to exact military service from the Jews also. The *Kolel* is further obliged to provide the poor people with "Mazzoth" for Passover. And finally they have to send a certain percentage of their income to sister communities.

Among the Sephardim the *Zohar* has an even higher place than the *Talmud*. On every possible occasion some chapters from the *Zohar* must first be recited. The Sephardim possess an enormous number of hereditary *Yeshiboth*, established and endowed by rich foreign Jews, the income of which always goes to the *Hahamim* of the time, who are the successors of those for whom the *Yeshiboth* were founded. The Sassoons of Bombay also maintain a *Yeshibah* here, which is so liberally endowed that the endowment represents a fortune. The library, the old scrolls of the *Torah* with their silver cases, the numerous silver cups, crowns and other vessels which serve as adornments for the scrolls, the silver embroidered mantles and the heavy gold-worked damask curtains of the Ark of the Law, are well worth seeing. The "Three-ship" Synagogue, situated in the interior of the city, the so-called *Rabban Jochanan ben Zakkai Synagogue*, is the chief place of worship of the Sephardim. Not far away is the *Beth Hamidrash*, "Beth El." Its visitors clothe themselves in white and pray according to the ritual of the R. Isaac Lurje (Ri), who, as is well-known, is the founder of the new *Kabalah*.

Marriage engagements among the Sephardim last as a rule two or three years. Formerly the engaged couple were strictly prohibited from meeting during the betrothal; but in modern times the practice has become more lax. On the 15th of Shebat and on Purim the young man sends his betrothed a dish. On the former

festival it contains fruit, on the latter pastry and other presents called "siblonoth" in the Talmud.

On Tisha b'Ab, at night, after all the candles are extinguished, the cantor announces how many years have elapsed since the destruction of the Temple. Then the people break out into loud sobs, which makes a deep impression upon a stranger. Such is the custom in every synagogue where the congregation practise the same rite, that of the Sephardim. Until a few years ago, there was only a single Sephardic congregation here; after the decease of the aged Eliashar the Yemenites separated and now form their own congregation. Eliashar appears to have been their last Rabbi of importance.

To complete the picture, there are still to be mentioned the Mountain Jews, about fifty families who are scattered over the country and who have immigrated during the last few years. Daghestan, an Asiatic Russian province in Transcaucasia, is said to have been their home since the dissolution of the Kingdom of Israel and the exile of its inhabitants, among whose descendants they reckon themselves. It is remarkable that there is neither a "Cohen" (priest) nor a Levite among them. Many of their customs date back to the time of Mishnah. For example, marriages take place on Wednesday. The turning away of the bride-elect on beholding a relation of her future husband recalls Genesis xxiv. 65. The Mountain Jews marry their daughters at fourteen years of age, whilst the men marry at eighteen. The Daghestan Jews have no family names. Their chief occupation is wine-growing, and Russia offers them a market. They are on very friendly terms with the Arabs. The Rabbis of Daghestan are unsalaried. In religious ceremonial the Daghestanians belong to the Sephardim, but not in their way of pronouncing Hebrew. They scarcely pronounce the *p*, something like the Aleppo Jews. They read *et* and *et* like *iz*. Otherwise they speak almost exactly like the Ashkenazim. This is a further proof that the Ashkenazic pronunciation is not to be put aside offhand.



CAUCASIAN MOUNTAIN JEWS AS COLONISTS.

To face p. 40.

In type they stand midway between the Gurdschis and the Bokharians, although the figures of Huns are also to be met among them. The Sephardic Jews can thus be divided into four or sometimes five types, viz.: (a) Bokharians, (b) Gurdschis, (c) Yemenites and Persians, (d) the real Sephardim, including the Aleppoites, Mesopotamians and Moroccans, and—if one likes—(e) Daghestanians.

The Sephardic congregation in Hebron is almost in the same case as the Moroccan in Jerusalem. Cut off from all intercourse, how should the Jews there, who are much too poor to buy land, maintain themselves? The Ashkenazim also are not rich, but they have the Chaluka. Nor are affairs better in Tiberias and Safed. Fanaticism, of which so many legends are eagerly told, is found neither in one place nor in the other. The Safed Ashkenazim can at the most be called fanatical up to a certain degree. We should look in vain for any union among the Ashkenazim of the four cities, Hebron, Tiberias, Safed and Jerusalem. How can there be solidarity where one fears the other, where each pursues his own interests? At present the Chassidim dominate in Jerusalem. The Ashkenazic Jews of Jerusalem, estimated at about 40,000 souls, are divided into (a) Chassidim, with the Beth Din of Rabbi Duvtsche at the head; (b) "Perushim," i.e. adherents of the Wilna Gaon; and (c) Maskilim, the so-called "enlightened" ones, who, because few in number, are of little importance. In the lifetime of Reb Samuel Salant, although Rav of the Perushim, his word was decisive. His authority has now passed, it appears, to the Chassidic Beth Din.

In Jerusalem there is also a "good Jew" called Reb Mottele. Last *Lag b'Omer* he, for the first time, arranged an illumination (Hadlakah), which attracted numerous spectators. There was no lack of brandy and sponge-cake, but there was no enthusiasm. The Kabalah is also making its way among the Perushim. In the Yeshibah "Ez Chayim," on the so-called "Chorbah," two hours daily are now devoted to the study of the Kabalah. Would that have been possible in the lifetime

of R. Samuel Salant? On the other hand, among the younger generation there is a great movement in favour of the cultivation of the land, an aspiration which ought to receive the necessary encouragement. We must raise a healthy Jewish citizen class in Palestine. In the two seaports, Jaffa and Haifa, where the conditions of life are more favourable, there are Jewish citizens. The colonies also produce a citizen class; the inland towns alone do not. How we shall hail the day when the self-made Ghetto will at length come to an end!



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VEGETATION IN PALESTINE

By Prof. O. WARBURG (Berlin)

THE results of the investigation into the conditions of plant life on the one hand, and into the climate of different countries on the other hand, have made it possible to draw conclusions, with a tolerable amount of certainty, as to the mutual relations of these factors. The common saying : "Tell me your companion, and I will tell you who you are," can be varied in this case : "Tell me what vegetation you produce, and I will tell you what sort of climate you have." But although the saying cannot be reversed with regard to human affairs, it can be in this case, as we can say : "Tell me what sort of climate you have, and I will tell you what sort of vegetation you are fit to grow." It is therefore easy to act the prophet if one has only studied the economic geography of different countries.

When we spoke just now of climate, we meant climate in its widest sense: it not only includes the quantity and distribution of warmth, moisture, wind, atmospheric pressure, sunshine and so forth, but quite as much the quality, distribution and arrangement of the various kinds of earth. There may be two countries with the same temperature and rainfall, and yet they may differ in regard to flora and vegetation. This applies, of course, only to countries with a fairly similar soil. Most large countries, however, are covered by various soils, so that with a similar temperature and rainfall they can give the same plants the necessary conditions of existence, except that the manner of their distribution varies. For example, some soil is sandy and loamy all over; some has a high or a low water-mark; some again is poor in limestone and another is rich; some is good arable

ground and another is poor ; but in individual countries sometimes one sometimes another kind of soil predominates, and therefore sometimes one plant and sometimes another plant thrives best.

In order to give some familiar illustrations, let us just note some parts of Germany. Brandenburg, with its predominantly sandy soil, will produce great quantities of rye, potatoes and lupines, but little wheat, turnips or hay : the provinces of Saxony and Schleswig are more the districts for turnips and wheat ; Holstein—at least in its low-lying rich alluvial soil with a high water-mark—is an excellent meadow country.

We find something similar in the warm Temperate Zone, to which the Mediterranean district and also Palestine belong. Here it is not a question of rye, turnips and hay, but of maize, corn and barley, sesame and durra, and above all, the vine, olives, almonds, fruit, etc.

In this zone, in which the differences of temperature between winter and summer are still quite considerable, there are two different kinds of countries—those with a rainy season in summer, and those with a rainy season in winter, or rather with drought in summer. The former lie on the east of the Continent, the latter on the western side. Typical districts of the former category are countries like Southern Japan, Southern Queensland, Natal, the south of Brazil, as well as the southern states of the east coast of North America ; typical districts of the latter category are the Mediterranean region, the south of West Australia, the west of Cape Colony, as well as the South of California.

The presence or absence of summer rain has had an extraordinary influence on the vegetation, and therefore also on the plants of both these kinds of country. The regions of summer rain are, so far as the conditions of the soil allow, covered with a rich vegetation, which consists in the northern hemisphere about half, and in the southern almost entirely of evergreen shrubs ; and as regards the vegetation, the choice is a very great one. Above all, rice and maize thrive there, and also wheat,

vegetables of every kind, and tobacco ; there are also cotton, unless hindered by the rain at the end of summer, sweet potatoes (bataten), and different food-stuffs. Various fruits may also be cultivated there although, as with us, the rain often does damage during flowering-time. As the grass thrives well in consequence of the summer rain, the cattle-rearing is easy and widely carried on.

Quite different are the conditions in the regions of summer drought. Rice will only grow in the alluvial ground by the banks of streams. Maize grows splendidly where it has enough moisture, but on this very account it cannot be widely cultivated. Among cereals corn is most important as a winter crop, especially in the form of grain, groats and macaroni from good hard corn, and also barley, which is the most important edible in the centre of this district. Rye and oats play a subordinate part, and so does millet, from which the great Caffre-corn millet or durra is chiefly grown, though in considerable quantities only in the easterly Mediterranean region, and, in the form used for brooms, also in Italy. Of great importance is pulse, which is partly used for food, such as chick-peas, broad beans, lentils, garden peas, and beans, and which is also used as fodder for cattle or for manure, like lucerne, Alexandrian clover, tares and vetches of different kinds, and also lupines.

Tobacco plays a subordinate part for commercial purposes, as to thrive well it requires damper air than it has here in summer. Cotton thrives well only in moist alluvial districts, as, for example in Cilicia, unless the ground is irrigated. Flax also plays no important part, and is cultivated more for the seed than for the thread ; but, on the other hand, hemp is raised on a large scale in many parts, for instance, at Naples, for export. In some regions, especially in Anatolia, the poppy also is grown, both for the production of opium and also for the seed. Still more important is sesame, which is largely raised in Asiatic Turkey, and with the seed of which pastry is covered there just as our pastry is covered

with poppy-seed. The sesame seeds are very largely ground into an oily substance, which, mixed with sugar, forms the Halva food beloved in the East, a light yellow, compact mass, which is generally eaten with bread.

The species of vegetables in this zone are very numerous. Cucumbers, melons, pumpkins, water-melons, tomatoes, apples, paprika, China grass or Greek corn (*Hibiscus esculantus*), onions, garlic, scallions, lettuces, spinach, cabbage and cauliflower, carrots, turnips, artichokes, asparagus, celery, fennel, potherbs, grow there in excellent condition and are raised in great quantities. A large number of these vegetables have their home in the far East. The same is true of some roots, such as anise, fennel, coriander, caraway seed, cummin, etc. Potatoes are also becoming more and more acclimatized, while sweet potatoes and taro (*Colorasia*) are likewise to be found in this zone.

All this, however, is insignificant in comparison with the importance of this zone for the cultivation of trees. This is above all the region and partly also the home of the olive, the vine, the fig, the almond, and the mulberry tree. Apricots, peaches, and quinces also thrive excellently here, and likewise the locust tree, the fruit of which forms an important source of fodder, the pistachio tree, and the fig cactus (*opuntie*) transplanted hither from America. In moister districts grow also the chestnut, the walnut tree, and the hazel-nut, the cherry, pear, apple—all trees that are not afraid of the cool winter. The sugar-cane, the sycamore and the date-palm mark the transition to the sub-tropical region, though the first of these only grows in very moist soil.

Where irrigation is possible, quite a number of other plants also flourish, apart from the fact that many of the above-mentioned—especially cotton, maize, plants used for fodder, particularly lucerne—produce a very good and reliable yield. If the tracts to be irrigated are small, and in consequence of the machinery dear, the cultivator confines himself to the remunerative raising of fruit-trees, especially oranges, lemons, and

also bananas, pomegranates, apricots, peaches, plums, apple and pear trees, and different vegetables.

This zone is very bad for the yielding of timber ; the forests, most of which are not very thick, usually succumb quickly under the axe of man, without growing again, and only the pathless gorges or the crags of almost inaccessible mountains can preserve their original forest vegetation. The supply of wood for household purposes, small industries, brick-making, lime-kilns, must therefore be met by the little thorn-bushes, the collection of which is laborious and unprofitable. Timber for building has mostly to be imported from afar, and it is therefore so dear that it is used as sparingly as possible for houses.

To reafforest this region, however, is not difficult if the goats can be kept away. Pines, sea-shrubs, Aleppo firs and eucalyptus, and perhaps chestnuts and acacias, are suitable for the purpose. On river-banks poplars and other northern trees requiring more moisture are frequently planted. But evergreen oaks, cork-oaks, tamarisks, turpentine trees, cedars, cypresses, and the mountain-juniper are suitable for afforestation, even if for the most part they grow slowly.

For the breeding of large cattle this warm Temperate Zone with its summer drought is only adapted in a minor degree. As in summer, at the time of the greatest heat, everything withers, it is naturally difficult to keep the cattle alive during these months. Suitable meadows are also lacking in this district for the same reason ; the cattle at pasture must in summer be fed on plants which fast become dried up and often thorny. Sheep and goats succeed in obtaining nourishment from these, but it is impossible for the horse and especially for the reindeer. For this reason cattle-breeding is largely dependent on fodder, and for this legumens are chiefly planted, for instance, lucernes as a constant growth, clover and vetches for a winter crop, and pumpkins as a summer food. Beetroot also serves for fodder, oats for hay and maize for green food, while barley is specially used for strengthening. The tightly-

compressed cakes of rape-seed are of course also used, and above all the fruit of the locust tree. The only large animal that flourishes in this region, and then only in the driest parts, is the camel, which willingly feeds on the thorniest and driest shrubs of the steppes.

In contrast to the breeding of large stock, it is not very difficult to rear small cattle. This zone is quite the home of large herds of sheep and goats, which yield the larger part of the milk used and the cheese made here, while butter, which is mostly dear in this region, is replaced by olive oil.

The breeding of fowls flourishes also in this zone. The hen is nowhere absent, and many regions, *e.g.*, Italy and Syria, export great numbers of eggs, or the yolks and whites obtained from them. The breeding of ducks is also highly developed. Geese are bred to a smaller extent but, on the other hand, the turkey, which flourishes here better than in the wet summer districts of the Temperate Zone, is reared in parts with great success. The largest bird to be mentioned is the ostrich, the breeding of which has here—especially in the dry frontier districts—been extraordinarily successful, as is shown in South Africa and California.

For the breeding of insects, such as bees and silk-worms, and in earlier times the cochineal insect, this zone is specially adapted, as the mulberry tree and the cochineal cactus thrive very well here. The mountain-slopes abound in honey-bearing flowers, and the honey of the orange region has a specially fine perfume.

We have now cast a glance over the vegetation of the whole zone, of which Palestine is only a part. Naturally this small country can only cultivate on a large scale a part of the vegetation mentioned, but we can already say with tolerable certainty what this is.

The countries in this zone must be divided into those thickly and those thinly populated. While in the latter wages are generally high, and great stretches of land are at the disposal of the individual cultivator, the former must content themselves with very little land,

but generally obtain cheaper labour. In the thinly populated regions, therefore, the extensive breeding of small cattle will be the chief occupation, as there is no lack of pasture-ground, and next will come the cultivation of corn, as in the case of extensive tracts of ploughed land it does not matter if the harvests are occasionally reduced by periodical drought. To these regions belong West Australia, a great part of western Cape Colony and of South California, important tracts in North Africa, in Spain and in Asiatic Turkey, mostly away from the coast and situated further inland.

In the thickly populated districts the growing of garden produce, fruit and vegetables will constantly increase, and also the intensive breeding of large cattle, poultry and productive insects, as far as possible with the aid of irrigation.

This is the case in extensive parts of Italy, Spain and Greece, as well as in the coast districts of Asia Minor, Syria, Algeria, Tunis and Morocco. In various parts of California also progress has been made, with the help of irrigation, in an intensive cultivation of fruit on a large scale. That Palestine also belongs to this region is clear, for although it scarcely possesses twenty-five inhabitants to the square kilometre, against the sixty-five inhabitants in the Lebanon district, they are crowded together at present in the tracts lying near the coast, while the other side of the Jordan is only thinly populated, and the Hauran, for example, has only six inhabitants to the square kilometre. It must be further added that, in consequence of the geological construction of the country, the plains near the coast are very rich in water flowing underground to the sea, which can be raised without great cost and used for irrigation. So we see here a speedy development towards gardening, and this has also made an impression on the price of land, which quickly rises. While previously, at the time of the extensive cultivation of corn, a dunam of land could be bought for eight francs, and upon the price rising to twenty francs the land was said to be unprofitable, it is now difficult to buy good land under

thirty francs and very good land under forty francs. Of course, the working of this land proves profitable only if corn is raised intensively, or if gardens and fruit-trees are cultivated, as is already the case in great measure in the Jewish colonies of the coast region.

This development is progressing further in the same direction, and there is no doubt that with an increase of settlement upon the land, and a further extension of horticulture, there will come a constant increase in the price of land. This situation cannot be changed, and it is quite absurd to do as the Jewish Colonization Association now seems to be doing, to retire in sulks and say that at these prices it is no longer possible to buy anything. Certainly it would have been better if the purchases had been made before, when prices were still low; but then it was believed that prices would sink still lower, and it was not perceived that a rise of prices was in the natural course of things. By holding back from purchasing, the development may be delayed, but certainly not arrested. From another point of view, also, the course which the Jewish Colonization Association is following is not the right one. When it saw that the too rapidly increasing cultivation of the vine could not be continued, it fell into the other extreme, and gave the colonists so much land that they could keep themselves in some measure above water by extensive agriculture, instead of methodically introducing them to that intensive system which has been adopted, for example, by the Germans, with such great success. For this purpose constant instruction, if possible with the help of an agricultural experiment station, would certainly have been necessary. But the Association could not decide even upon this, so that it took years of work before private persons raised the necessary means. If it is true that the Jewish Colonization Association will now wholly retire from Palestine, it will thereby confess to a certain extent that its methods up to now have not been the right ones. It would really be better, if it cannot adapt itself to the changed circumstances, that it should turn its attention to the

districts beyond the Jordan, and perform pioneer services there. In that region extensive agriculture can still be carried on for some time, and sooner or later it will be possible, in spite of the difficulties that still stand in the way, to establish Jewish settlements there also.

Meanwhile it is our task to take over the succession of the Jewish Colonization Association this side of the Jordan, and to raise aloft and unfurl the flag which it has let sink. We have during the last few years established various centres of agricultural industry, the Olive Tree Fund, the Farm School, the Agricultural Experiment Station, the Co-operative Settlement and the Small Holdings Company, by means of which we are well able to support the further development of horticulture in Palestine, especially as we can support the colonists in their efforts at intensive cultivation by means of our Bank as long as there is no Agrarian Bank in existence there. Above all, we are able, by virtue of our propaganda, to introduce into the country people with capital; for with the help of capital, as California shows, garden cultivation can develop enormously in a few years, if the country and the population are fitted for it.

Both of these are the case, to a great extent, in Palestine. The Jew is a good gardener and planter who, according to the experience of Herr Aaronsohn in California, surpasses the fruit-growers there in intelligence, industry and skill; and the coast-land of Palestine is at least as well suited for these cultures as the best fruit-growing districts of California.

The development of this side of the Jordan is also clearly marked out. It will be a land for almonds, olives, figs, and probably for mulberries, although the growing of silk was unfortunately abandoned too soon in most of the colonies after a few experiments. Besides, the cultivation of vegetables, fodder plants for large cattle and the dairy industry arising therefrom, will be carried on, as well as the breeding of poultry and bees, while the coast plains will be covered with orange

and lemon gardens to such an extent that the cultivated regions of Sicily and Spain will grow pale beside them.

In the drier alluvial ground a zone of the most intensive agriculture will develop, as Egyptian cotton will be included in the rotation of crops. The slopes of the mountains, like the Lebanon, will already be clothed with terraces upon which olives, figs and almonds, together with vegetables, will form the chief objects of cultivation, while the steep parts will be planted with pines. The swamps of the plain will be drained by thick eucalyptus forests, while other trees will be planted as a dam against the dunes.

While the northern part of the Jordan region, including the Merom and Tiberian lakes, will be cultivated in a similar way, in the southern district of the Jordan a zone of intensive corn cultivation with cotton should develop, that is, as far as the Jordan supplies water for irrigation—perhaps also in connection with the sugar-cane, and here and there broken up by large fruit plantations, especially bananas. In the non-irrigable parts of this subtropical and rainless district, the cultivation of Sisal hemp might perhaps be carried on with success, whilst where there is underground water groves of date-palms will arise. This region should also be suitable for ostrich-breeding, if the fodder necessary for the long dry season were raised in the places capable of being watered.

The Transjordanic district, on the contrary, will, like the most southerly part of the Cisjordan, remain long under the system of extensive agriculture, combined with sheep-rearing, and towards the desert in the east and south sheep-rearing will finally round off the agricultural region. It will be the task of the Agricultural Experiment Station to extend these cereals ever further towards the desert steppe by the cultivation of the wheat and barley regions that require little water, and also by adapting the methods of dry farming to the special conditions of Palestine to bring into cultivation an ever-increasing part of the steppe. The question of the cultivation of the prickless cacti as fodder plants

on the dry steppe is also to be brought nearer to a solution by experiments. If the desert could be reduced by only 10 to 20 kilometres, a great deal would be gained towards the extension of the desert border that encloses Palestine on two sides.

That is about the picture that Palestine of the future will show with regard to cultivation. Many details may be added—one thinks, for example, of the cultivation of caoutchouc plants, like the Guagula bush; while of tanning stuffs we find the blackwattle (*Acacia decurrens*) and the eucalyptus (*Eucalyptus occidentalis*). There is also the culture of the desert silk, now used with cotton for spinning, the seed thread of the native Palestine Oschur bush (*Calotropis procéra*). But these are all possibilities that are still very far from realization. The chief objects of cultivation will remain those above stated, pre-eminently, in addition to wheat, barley, and sesame, the olive, almond and orange, as well as foodstuffs of various kinds.

If we should succeed in producing this transformation of Palestine by our labours, we shall have obtained for our efforts a place of honour in the history of the development of Palestine.

A UNIVERSITY FOR JERUSALEM

By ISRAEL ABRAHAMS (Cambridge)

A GREAT deal is spoken about "Jewish culture," but no attempt is made to define this expression. And yet one has to draw a clear distinction. Culture is not synonymous with learning, but learning forms a considerable element in culture. Jewish learning to-day is in a state of disorganization. There are many men engaged in the work, it is true, but there is no definite goal and there is no co-ordination.

On the other hand, there is a complete dearth of colleges for Jewish knowledge. What we have are simply professional seminaries in which Rabbis and teachers are trained. In England, at any rate, there is no single Jewish institution in which an ordinary layman, who wishes to study Jewish history or Jewish literature systematically on modern lines, can find admission.

I see the only solution in the establishment of a Jewish University. Our great scholars are scattered; a great university would bring them together. The professorial staff would gradually include many of our best authorities, either as regular teachers or as occasional lecturers. A university would admit students who enter out of the love of study, as well as those who wish to receive a training for a profession. A university would therefore be of twofold advantage. It would be a gathering centre for our scholars and it would provide an open door to Jewish culture for all who wished to enter.

If a Jewish university is at all desirable, there is no more suitable centre for it than Jerusalem. "The law shall go forth from Zion"—this ideal cannot be realized in any other part of the world. What Jew would not

be proud to spend a few terms at the University of Jerusalem? He may, as hitherto, go to Cambridge, Berlin or Vienna. But if it were possible for him to attend a post-graduate course in Jerusalem, would he not gladly seize the opportunity? I can conceive of a Jewish philanthropist founding hundreds of Jerusalem scholarships similar to those founded by Cecil Rhodes for Oxford. I should very much like to see Jewish students spending a part of their university career in Jerusalem. And as for the Jews already settled in the country itself, will they not have the best opportunity of reviving the ancient tradition, according to which every Jew should make study his profession without making a profession of his study? The new life in Palestine would receive fresh impulses if the young generation could attend a university course there.

I regard the university in Jerusalem from two different points of view. For Palestine itself it should be a university in which all the subjects of a modern university would be taught, whilst it would at the same time form the focus of all educational and scientific efforts, which manifest themselves in various parts of the Holy Land and the Orient, but so far only in a sporadic and unsystematic manner. For the Diaspora it would form a centre of Jewish culture, of Jewish learning, a centre where the Jewish mind would be especially concentrated upon our own literature, our own ethics, our own theology and our own language. The Technical Institute which is shortly to be erected at Haifa would form a valuable preparatory stage to a university. In common with the various technical and general schools which already exist in the country, it would bring a local body of students into existence. There are also thousands of men in Palestine who possess a profound knowledge of Jewish literature, but who are in need of scientific training and guidance.

With regard to the latter, I shall only confine myself to a few words in this general statement of my views. Hebrew as a living language has no prospects in

Europe. I firmly believe in the future of the Hebrew language, but I must confess that, on the whole, I am disappointed with the progress it has made in the West. I am convinced that if we are to witness another revival of Hebrew this can only proceed from a Jewish centre, *i.e.*, from Jerusalem. And for such a revival a Jewish university is absolutely necessary. Hebrew is at present in a perilous condition, not because of its opponents, but because of its friends. I protest against a great deal that counts as Hebrew in the language of conversation in newspapers and in books. We run the serious danger of creating a Hebrew jargon. Only a university in Jerusalem can have the power and authority to suppress this danger, to determine the principles by which the purity of the language shall be assured, and impose rules for a uniform method of speaking and writing Hebrew.

The influence of a university in Jerusalem would, moreover, make itself felt throughout the world in other ways. It would again arouse Jewish interest in the past, in the archaeology of the Holy Land—which is so sadly neglected by Jews—in Oriental languages in general, in Assyrian, Arabic and Aramaic. But above all, it would probably solve the question: "What is Jewish culture?" The very fact of its existence would cause it to prove its right to existence. It would exercise an influence upon the education of all Jews in all parts of the world.

To me this represents a splendid idea. There could be nothing more ennobling or inspiring, nothing that could so advance Jewish *esprit de corps*, as the feeling that every one worthy the name might be a graduate of the University in Jerusalem. I wish that I may live long enough to see this founded, and that I may have the honour to be one of its alumni.

In my mind's eye I see hosts of Jewish pilgrims wending their way thither. Those who may not be able to take a full course will at any rate spend one of their holidays there. And their participation, however brief, in a course on the most important of subjects,

conducted by our most important men, in the most important Jewish city, will afford them untold gratification. There will be once more a crowd of happy men ascending to the city amid the Judean hills, ardent to share in the joys of the festival.

THE BEZALEL INSTITUTE

By Professor BORIS SCHATZ (Jerusalem)

IT is a long time now since we lived in the golden age when we were not blessed with all sorts of "ists," who attack one another and treat one another as the greatest enemies. We all had only one place of meeting then, the Beth Hamidrash. There were indeed various groups, according as they studied the Talmud or the Mishna or simply offered up Psalms. The only difference was based upon learning and not upon one's purse. We all had a Chalukah-box, we called out with one voice "Next year in Jerusalem!" and in the dreary autumn we would pray together for dew and rain, though not for our own little town, which was always raining and in which one sank knee-deep into the muddy ground.

At that time I was still an innocent *cheder* boy and listened to the words of my *maggid*.

It was one Saturday afternoon after the third Sabbath meal. Our Beth Hamidrash was crowded with the people of the little town who were packed together like herrings. We all pressed forward to the reader's desk at which the *maggid* stood. With open mouth and wide-open eyes we swallowed in every word. Not a sound was heard but the voice of the *maggid*. We all held our breath, and only now and again could one hear a sigh from the listeners who, in the gloom of the chamber, seemed like dumb shadows from another world.

The Beth Hamidrash was wrapped in the deepest darkness, and one could only see the faint reflection of the perpetual lamp upon the gold-embroidered curtain, which my Aunt Rachel had presented when her only little son died. One also saw something of



HERZL ANNIVERSARY CELEBRATION IN THE BEZALEL (JERUSALEM).

the florid "Mizrach" which I had drawn in an access of piety as an atonement for my grievous sins. A gentle melancholy filled my heart as we were about to usher out the dear and holy Sabbath, and in my glowing imagination the Beth Hamidrash almost assumed a fantastic appearance.

And the *maggid* spoke. He spoke of sorrow, longing and sweet hope, all in the same tone. He skilfully answered all the questions which he had cleverly propounded before. But what threw the greatest spell over us was that which he told us about the Land of Israel. For he was a messenger of the Collecting-box Organization of Rabbi Meir Bal Ness in Palestine.

I sat crouched in a corner and saw nothing of the people around me. I listened to the words, as though they came from another world. I saw with my mind's eye the gigantic Wailing Wall, the two-thousand-year-old tombstone of our people streaming with the tears of the Jews who flock from all the four corners of the earth to pour out their hearts. I heard the weeping of our Mother Rachel in her lonely grave on the road to Bethlehem, weeping for her children who had been driven away and who came not home. I saw our land sown with holy graves and also covered with splendid gardens, in which oranges bloom in winter and fragrant citrons blossom, and the sweet Johannisbread is eaten by goats.

The week-day "Wehu-Rahum" which my Cousin Berl suddenly struck up in a melancholy tone banished me at once from dreamland, and I found myself again in our dreary and dirty little town. I felt, so far as I remember, an irresistible need to see something of that beautiful magic land at least for a little while, to handle with my own fingers some object that had come from there. And soon after the "Havdalah" I went with my old father, who apparently had a similar feeling, to the inn in which the emissary from Palestine was staying, even at the risk of being mud-bound in the street. I still remember the pain that

seized my child-heart when I saw a little carved box, upon which there was a sort of potato-shaped figure, with the inscription—"Tomb of our Mother Rachel." There was also the picture of a wall with four brooms standing behind it and designated the "Wailing Wall." I regarded this as a profanation of our sanctuary, and I swore within my heart that as soon as I should be grown up and become a good artist, I would betake myself to Jerusalem and draw the sacred places so beautifully that all Jews would have a delight therein.

Many years passed. I grew up and learned how to paint and make sculptures, but I did not journey to Jerusalem, nor paint the tomb of our Mother Rachel and the Wailing Wall, nor give any delight to my fellow-Jews. Strangers, non-Jews, taught me art and gave me their ideal: and for this I worked and wrought all manner of beautiful things. I looked upon art as a temple and upon artists as its priests. I dreamed that I should become a high priest in the service of sacred art, that I would teach mankind the ideal of the great and the beautiful, to love the good and to hate the evil. Art was the language of my soul which every man of feeling can understand, no matter to what nation he belongs or what language he speaks. I wished to put my art to the service of all mankind and to bring joy to all.

But again the years rolled by and brought disappointments. I saw how the sanctity of art is dragged into the dirt and sold for filthy lucre. The golden calf stands upon a high pedestal and all the priests of art bow low before it. I felt cold and ill at ease in the world of artists. I lost my god, and with a soul rent in twain and a vacant heart I turned my back upon the magnificence of Paris.

Among the cloud-capped Pyrenees, on the silent shore of the deep blue Mediterranean, I had a new dream. I dreamed of a group of enthusiastic artists

far from the bustling world and its crowd of art critics, surrounded only by the charms of Nature. We are all robust in health, keen in thought, with ambitious designs filling our mind.

We win our bread by the labour of our hands, but we do not sell our creations, the products of our mind, for any money in the world. We all live as one family and have only one task among us all: to show our fellow-creatures how fine and beautiful is God's world, and how happily men could live if they would only begin to live humanely. And I already then looked upon the land of Israel as the land in which I would be able to realize this dream.

And years again passed by and brought new disappointments. The beautiful dream vanished as a dream. Real life taught me the bitter reality. There is no lack of art, but there is a lack of bread and freedom. The unfettered mind of man has invented clever machines, and the machines and factories have turned man into an unthinking slave. The machine has estranged him from the beautiful world of Nature, it has torn him from his family and driven him from his home. It demands from the labourer neither thought nor understanding, but his flesh and blood. It has even robbed him of his last consolation, the pleasure of creation, for in the factory he never creates a complete article and often does not see how it looks when finished. He has only one task: to hurry after the machine with maddening speed, to drive it ever onward, and to be always on the guard that it does not tear his fingers away. The factory poisons the workman with its foul air, it petrifies his soul by its cold precision, it shortens his days by its cruel haste. The healthy type of workman of a former age, who thought over his work with love and with care, who gave to mankind objects of art, is now no more. Hence in modern manufacture there is no individual taste, because the workman has been robbed of it. The iron devil hammers away and whizzes along with maddening speed, and the workman who flits around it like one confused is animated by only

one thought: when will the factory whistle give the signal that he may hasten away as quickly as possible from this inferno and its ministering demons? This is how life is lived in God's beautiful world. The greatest and healthiest portion of humanity is crushed and crippled in body and soul.

And naturally the Jews suffer more than everybody else. Not because they comprise mostly artisans and labourers, but because the unfortunate Jew must suffer more than the unfortunate non-Jew, inasmuch as he is everywhere an unbidden guest, without a home of his own, and must pay for the hospitality he receives with the lives of the best of his children. He has a bill payable at a very distant date: when all men will become human. . . . But until that golden age, he will perish not merely as a people but even as a man.

And then I had a new dream. In the land of Israel, the land whither my grandfather went to die, and whence my good and pious mother obtained a handful of earth for her grave, our fellow-Jews are beginning once again to show a revival. The erst barren hills are covered again with plantations, the valleys are decked again with flowers; a new and healthy life is again awakening, a new life without any smoky chimneys above and grimy labourers below. The labourer is free—he creates only such things in which his intelligence and individual taste can find expression, things which assume ever new and more beautiful forms. The women are famous for the carpets, lace and embroideries which they make. The Palestinian faience, majolica, glass, carvings, and the beautiful copper and silver work enjoy a renown throughout the world. They have a specifically Jewish Palestinian style, which reflects the beauty of the Biblical age and the fantasy of the Orient.

Our workman in Palestine has become an ideal for his comrade in civilized Europe. He knows nothing of barrack-like dwellings, without light or air, in which the

European workmen with their families pine away. He has his bright cottage in a green garden, and his secure employment in the co-operative society to which he belongs. He is not embittered by an eternal and fruitless hatred against a manufacturer and his assistants. He is his own master and comrade in the workshop, in which all work together like brothers. His family life is not afflicted by constant cheese-paring and by gnawing care for the morrow. He is insured against accidents and old age by his society. The education of his children is attended to by its schools, and the intellectual recreation of the workmen is provided for by the Beth Haam, where they hear lectures and concerts and witness dramatic performances. The ideal of the workman is work, knowledge and art. He represents the renaissance of his people, and offers a new ideal to all nations, as his ancestors once did in Palestine.

Among these workmen there is also a small number of aristocrats—not blue-blooded or purse-proud aristocrats, but the chosen ones of God, blessed with a God-like genius for art. They do not sell their gifts for empty honours or filthy lucre, and do not look down upon the people as creatures of a lower order. They are real children of their people which has brought them up and endowed them with a portion of its generous soul. They live for their people, help it in the fight for existence, and enrich its mind with ever new ideals.

There are a number of great artists among them. The Jews had always a gift for art, but in their dispersion they had maimed souls, and their talents could not develop naturally. The Jewish boy who studied among strangers had to suppress his inborn feelings and instincts and lose his own individual self. His creations always reflected alien sentiments, and thus we had more virtuosi than creative artists. But in the Jew who spends his best years, the time of schooling, in Palestine, in the land where every little stone tells him long-forgotten legends and where every hill awakens the memory of the former freedom of his people, where

as an artist he draws the real Jewish types beneath the blue skies of his own land—in that Jew there awakens the slumbering spirit of the Jewish prophet of old.

The new generation of Jewish artists have brought modern technique to the aid of the ancient Jewish spirit, they have introduced a new note into the artistic world, and opened up a new epoch in Jewish history. All this has been accomplished by the school founded there, in which work and amity are united.

For many years I dreamed this beautiful dream awake. To bring about its fulfilment I travelled through many lands. I studied everything bearing upon the subject, and when I thought myself sufficiently endowed with ability, and felt within me the strength to give up everything in order to devote myself wholly to the sacred cause, I went to Theodor Herzl. I approached the man who had the courage to tell the whole world openly what he felt, and who had the power to attempt to realize his ideas. I spoke to him of my ideals with glowing enthusiasm for a full hour. He wanted to be informed about every detail. His handsome presence inspired me. Upon his majestic brow there were deep thoughts to read, and in his sorrowful eyes the noble Jewish soul, the soul which gazes upon a fantastic world and yet beholds the bitter reality of to-day. And after I had finished speaking and wondered with beating heart: What answer will he give me?

"Good, we shall do that," he said, quietly and resolutely. And after a brief pause he asked: "What name will you give to your school?"

"Bezalel," I answered, "after the name of the first Jewish artist who once built us a temple in the wilderness."

"A temple in the wilderness," he repeated slowly, and the beautiful sad eyes seemed to look into an endless vista, as though he felt that he would never see it himself.



BOOK PLATE BY JACOB STARK (JERUSALEM)

THE HYGIENIC INSTITUTE IN PALESTINE

By Dr HANS MÜHSAM (Berlin)

IN commemoration of the sixtieth birthday of Max Nordau, it was determined to found a Hygienic Institute bearing his name. A committee was appointed to carry out the details, consisting of Drs Arndt, Lewin, Löwenheim and Mühsam, with Prof. Dr Warburg as chairman. Death has deprived us of the services of Dr Arndt, and his loss has been keenly felt. His whole life had been of late years dedicated to the welfare of his people in Palestine. He was an accomplished and scholarly physician, his technical skill was great; he was a faithful Zionist, and in every way qualified to direct this new institution and make it a success. A cruel destiny has robbed him of the opportunity of benefiting his people, when it seemed well within his grasp.

The functions of a Hygienic Institute are to promote and to preserve public health, to ward off the possibility of dangers from abroad, and to fix the relationship between the individual and the community consequent upon social life. To attain these ends effectually, an authoritative power is required, which does not exist in Turkish dominions. But no doubt the Government will eventually recognize the advantages of a Hygienic Institute, and will accord its assistance to sanitary measures. The fact, however, that we can only make regulations and not enforce them is no real objection to the foundation of a Hygienic Institute.

The work that the Institute in Palestine has to undertake is as follows: Endemic diseases must be combated and prevented; malaria is especially widespread in Palestine, and its prophylaxis can be carried out on the lines laid down in Africa, India and Italy. The

main necessity is to exterminate the mosquito, which harbours the malaria plasmodium. This can be done by destroying their breeding-places, by drying up stagnant pools or flooding them with petroleum. Precautions must also be taken to prevent the mosquitoes infecting themselves, and thus being able to transmit the infection from diseased to healthy persons. This can be effected by the administration of quinine to patients, as this drug renders the parasites harmless, and is therefore placed gratuitously at the disposal of the inhabitants in India and other English colonies. If the sources whence the mosquito obtains the infection by blood-sucking are tapped, the insect can no longer convey the infection to man. The prophylaxis of the individual must also be undertaken. The public should be instructed in the nature of malaria, houses should not be built in infected districts, and if people are compelled to reside there, the use of nets and other protective measures should be enjoined.

Malta Fever and Oriental Boil play a small rôle, and their prevention does not require the comprehensive measures demanded by malaria. Occasionally Palestine is visited by epidemics of plague and cholera brought in from Persia and Mesopotamia. It is the function of a Hygienic Institute to establish quarantine and isolation to prevent these diseases gaining a firm footing. Sometimes Typhoid Fever and Dysentery assume an epidemic character ; these can only be prevented from spreading by destroying the infection from the diseased sufferers. This means, securing the drinking water from infective organisms and treating the dejecta so that they may not become a source of infection. An efficient system of drainage is also advisable for this purpose.

Among the diseases which are communicated by personal contagion and which frequently become epidemic here, such as measles and scarlet fever, small-pox demands special mention. This disease is so infectious that even the most scrupulous cleanliness is no protection against it. Vaccination is the only effectual prophylaxis, and it is the duty of a Hygienic Institute to supply

a satisfactory lymph and to arrange for general vaccination.

Trachoma is another affection of great importance. The Hygienic Institute should instruct the public in the contagious character of this disease, and by ensuring strict isolation during the period of its greatest infectivity, will afford protection to the healthy. Leprosy, in every instance, demands a life-long isolation of the unfortunate sufferer, because, so far, we possess no reliable cure for the disease.

There are other diseases, but they play a much less important rôle ; there are some against which a Hygienic Institute cannot wage war. But where a campaign is possible, it cannot depend upon the goodwill of the individual. There must be the force of public opinion which will compel the individual who is suffering from, or threatened with, an infection, to limit his liberty for the sake of the community. In civilized states the Government invests the Public Health Authorities with power to compel the public to submit to vaccination, isolation or quarantine. Our scheme has been objected to, on the score that we have no such power, and that neither money nor personal service can replace it. But if we wished to commence with the most important tasks of a Hygienic Institute, it would be like beginning the building of a house with the roof. We believe that our hygienic activity will demonstrate to Turkey the loyal intentions of the Zionists, and will convince her of the advantages of our work. For this reason the Institute should afford the physicians practising in the country such scientific assistance as is indispensable in modern medicine, and which is unobtainable by the modern practitioner. This includes the chemical, anatomical, bacteriological examination of tumours, blood, pus, etc.

In this way not only is diagnosis facilitated, but a benefit is conferred on the general community. For instance, if typhoid or cholera bacilli are discovered in the evacuations, the doctor can directly notify the Government, either personally or through the medium of the

Institute, and preventive measures can be employed. The Institute could undertake such interesting investigations as the examination of drinking water and planning out systems of drainage. It will obviously be necessary for the Directors of the Institute to perform their functions tactfully, so as to win the co-operation of the Government in urgent cases. It is very essential that the Ottoman Government should be impressed with the necessity of the Institute, and that the officials of the Institute should avoid all political aspirations. Arrangements should be made to enable young physicians to complete their training by special courses which might develop later on into a medical faculty and constitute the basis of a University.

It would only be necessary to find the means for establishing the Institute, as there can be little doubt that, as far as maintenance goes, it will be self-supporting as a consequence of the services rendered at first to doctors and later on to the local authorities. The sale of vaccine lymph, diphtheria and tetanus serum, bacterial and organo-therapeutic preparations would also be a source of some income. The initial cost of building and equipment would amount to about £10,000. The upkeep cannot be at present definitely estimated.

In order to collect funds, honorary Committees have been established in several countries. The following Jewish physicians in Germany have signified their approval:—Prof. Dr Paul Ehrlich (now of world-wide fame), Director of the Institute of Experimental Therapeutics; Privy Medical Councillor Prof. Dr Wassermann, Director of the Imperial Institute for Infectious Diseases in Berlin (renowned for the discovery of the test which bears his name, and which enables us to diagnose an obscure syphilis from an examination of the blood); the renowned Clinician Privy Medical Councillor Prof. Dr Senator,¹ of the Berlin University; Privy Medical Councillor Dr Landau, Professor of the Berlin University; Privy Councillor Prof. Dr Proskauer, Director of the Municipal Research Bureau for

¹ Died July 1911.

Hygiene, etc.; the famous surgeon Dr Israel and Prof. Dr Strauss of the Jewish Hospital in Berlin. Prof. Dr Jaques Loeb, in a cordial letter to the writer, stated his intention to join the Committee in the United States. In other countries also, the greatest authorities have espoused our cause, and we look upon them with pride as belonging to the foremost men of their own countries, and at the same time shedding lustre on the Jewish people by their achievements. We hope that these great names will attract a flow of contributions. So far, the hope has not been realized, but we anticipate much from our winter campaign. I would seize this opportunity of appealing to those who are working for this cause in various countries, to be zealous and energetic on its behalf, and I particularly beg of them not to throw the letters from the Secretary of the Central Committee into the waste-paper basket before attending to them and answering them.

It has been suggested that we should amalgamate this Institute with one of the existing hospitals in Palestine, but we most strenuously object to this proposition. A Hygienic Institute has nothing to do with hospitals and is not contingent on their existence. Hospitals may make use of the Institute for certain investigations, or they can equip their own laboratories. If the Institute were under the direction of a hospital physician, this would inevitably invest him with an authority in the eyes of patients, which would react to the disadvantage of the rest of the profession and create jealousy. The success of the Institute depends upon the goodwill of the profession, and therefore it is necessary that its Director should not engage in private practice.

It is somewhat urgent that the means for building should be forthcoming without much delay, because the Technical College is now in course of erection, and if the construction of our Institute could be carried on at the same time, it would involve a considerable saving. We hope that the ground will be presented by the National Fund.

If the ideals which we associate with this Institute are realized, not only will the land and the people derive immediate benefit, but it will constitute a powerful instrument in assisting our movement to attain success. The following is the appeal which was drawn up by our deceased friend, Dr Arndt, and which was signed by the above-mentioned Honorary Committee.

APPEAL

The increase in the Jewish population of the Ottoman Empire, especially in Palestine, consequent upon political events, has been accompanied by a steady advance in their social development. Coincidently there has arisen an increased demand for educational facilities in the form of kindergarten, elementary and secondary schools and seminaries, and the Hilfsverein der Deutschen Juden has planned the erection of a Jewish Technical College at Haifa.

But all this colonizing work should be preceded by the regulation of the hygiene of the country and the sanitary conditions of the population. There are a large number of hospital and private physicians with a European education practising in Palestine, whose work is handicapped partially by the backward and impoverished state of the population, and partly by the severe endemic diseases, such as malaria and trachoma, which extend over the whole country. These excellent pioneers are thrown on their own resources, and they are deprived of the aids given by modern medicine to diagnosis and therapeutics in civilized countries. The few hospitals, mostly maintained by religious bodies, can hardly supply their own requirements, let alone undertake further duties. Besides, the scientific development of the physician living in Palestine is quite impossible. The three medical colleges in Turkey, viz., the American Protestant College in Beyrouth, the Catholic University of St Joseph and the Medical College in Constantinople, are too far away and too sectarian in character to enter into consideration.

It is obvious that individual effort cannot cope with the urgent demands of sanitation, and hence co-operation on the part of all the forces in the country is necessary. The undersigned are convinced that improvement will be best secured by the erection of a Hygienic Institute in Palestine. This institution would render assistance to medical men in the following ways :

- (i.) By undertaking diagnosis according to chemical, physical, histological, bacteriological and serological methods.
- (ii.) By preparing therapeutic or prophylactic remedies, such as serums, vaccines, etc.
- (iii.) By holding post-graduate courses on these methods.
- (iv.) By providing the opportunity for private and individual investigations.
- (v.) By affording literary help by means of a scientific library and by exchanging with foreign libraries.

The local authorities should assist the institution by erecting a special department, under the direction of a trained veterinary surgeon, for the diseases of animals. The public should be instructed in the great importance of hygiene by means of leaflets and lectures, as well as by influence brought to bear upon the schools. The Institute should be prepared to advise the municipal and imperial authorities on all matters of sanitary organization.

The undersigned attach great importance to the fact that the scientific character of the Institute will be strictly preserved in the discharge of all these practical duties. Every care will be taken that it should secure the confidence of the country itself, of the Turkish Government and of kindred institutions in the Orient and in Europe, so that it should be able to take an important share in the progressive development of the country. The geographical position of Palestine reminds us that the new railway communication with

Southern Arabia on the one hand, and the completion of the Bagdad-Constantinople line on the other hand, involve a risk of the introduction of cholera and plague not only into Palestine, but also into Europe.

The site chosen for the Institute is the seaport town of Haifa; the railway line from Mecca reaches the sea at this point, and when the harbour is completed it will become one of the most important marine stations in the neighbourhood. It is therefore the most suitable locale for an institution destined to confer such extensive benefits.

L. C. G. M.

C. S.

1913



VIEW FROM TIBERIAS.

THE HEALTH CONDITIONS OF PALESTINE

By Dr AARON SANDLER (Breslau)

THE following remarks are mainly limited to those health aspects of Palestine which are of practical importance from the standpoint of colonization. A better acquaintance with the climatic state of Palestine would have spared the pioneers many a disappointment and saved them from cruel deception, and enabled them to make a better choice of the sites whereon to found colonies. The whole matter is not only one of momentary urgency, but is pregnant with the most serious consequences for the future, because it opens up the important question: Is the land of our fathers, which we hope to make the land of our children, healthy or pestilential? Granted that our people can develop politically, socially and economically in Palestine, can they also develop physically?

The health conditions of a country depend upon its geographical situation and geological formation. These determine the presence of moisture, the distribution of wind and rain, and indirectly are responsible for the outbreak of an epidemic in one quarter and its subsidence in another. The neglect or cultivation of the soil has its influence on climate and on hygienic conditions by effecting profound changes in its composition. The recognition of this fact will indicate how to deal with many old-standing diseases of Palestine.

Many diverse climatic and geological conditions are compressed within the small area which the country occupies. The coast, the mountains, the Jordan valley, the Transjordanic territory, all represent separate climates, and their hygienic conditions are different. The climate of the coast is equable, similar to Southern

Italy and Sicily, with an average temperature for the year of 20° C.

Fresh sea-breezes always ensure a certain amount of coolness. The region of the mountains is more Continental in the character of its climate, the contrasts between summer and winter, and between day and night being sharply defined. The European often suffers from this sudden difference between the day and night temperature. The seasonal variations are less distinct than they are in Western Europe. The average temperature of Jerusalem is about 17° Centigrade. The heat of the hot months is, however, easily tolerated, owing to the sea-breezes already mentioned and the extreme dryness of the atmosphere. The mountain climate is on the whole more raw than that of the coast, but is healthier. In this district will be found several places suitable for spas, especially in the Lebanon and Carmel, where a simultaneous effect of altitude, sea-air and forest may be obtained.

There is hardly any country where the effects of winds are so definitely pronounced as in Palestine. Thus the west wind diminishes the heat and brings refreshing breezes. The temperature in Jaffa may be pleasant, while in Jerusalem close by the heat is extreme. There is a constant succession of winds blowing in alternate directions between the land and sea. In the summer the north wind is always refreshing, but in the winter it is cold and sharp and encourages catarrhal diseases. The south-west winds are enervating and make one feel disinclined to work. The south-east wind—the sirocco—is the most unpleasant of all, as it brings the heat in the summer from the Arabian desert, induces fatigue, dryness of the mucous membranes, headache, and some difficulty in respiration.

Rain in Palestine is limited to a definite season, beginning in October with the "former rain," and ending in March with the "latter rain." From December to March the rainfall is very heavy; and the northern districts secure a larger downpour than the southern. The average Palestinian rainfall is 662 mm.; whereas in

Berlin it is 521 and in London 589. The dry season sets in somewhat suddenly, lasting from May to October, though in the nights there is a considerable fall of dew. This alternation of dry and wet seasons influences the health conditions of Palestine in a way not generally appreciated by Europeans.

The climate and vegetation of the Jordan Valley are tropical in character, and it is not possible for a European to live there in the summer. The transjordanic district has no practical interest for the present.

The foregoing facts indicate that there are two distinct climates in Palestine: there may be an intensely malarial district within a few miles of a salubrious area quite free from any disease. The climate depends not so much on geographical position as upon local conditions, for which the inhabitants are mainly responsible. Neglect and desolation have fostered infections which could be abolished by modern methods. Malaria, particularly, is a disease which thrives in countries where sanitation is imperfect.

The narrow coast of Palestine does not permit of the development of rivers of any importance. The streams which are produced by the rainfall on the mountains in the winter are now allowed to run to waste, but an adequate system of water-engineering would secure a permeation of this water through the rocks to the ground level and an efficient regulation of the ground moisture. This would ensure an adequate supply of water in the summer, and by doing away with swamps and marshes, wherein the malaria-bearing mosquito breeds, would tap the source of this disease.

The destruction of forests in Palestine has had a baneful effect on the sanitary conditions of the country. From the time of Titus until the Crusades the forests suffered such continuous devastation that the question of afforestation hardly seemed practical. The forest-trees of Carmel and Sharon are the vestiges of mighty woods which once clothed the whole coast and a part of the mountains. In a wooded district much of the rain is absorbed by the plants, which select some nutriment

therefrom, and return water-vapour to the air. This increases the rainfall on the one hand, prevents excessive moistening or drying of the soil on the other hand. As a matter of fact, the plantation of rapidly growing trees on certain malarial districts of Palestine, on swampy soil, has either greatly diminished malaria or wiped it out altogether. Forests also purify the air by the expiration of oxygen and ozone from the leaves, so that parks in the neighbourhood of large cities are regarded as lungs.

As malaria is an endemic disease in parts of Palestine it is important to appreciate how the infection is disseminated. The essential feature in this process is that a certain species of mosquito—the anopheles—bites an infected human being and absorbs the plasmodium into its interior, where it undergoes definite changes and is conveyed into a healthy human being by means of the mosquito bite. After the plasmodium obtains access to human blood, it multiplies at a rapid rate, and invades the actual blood corpuscles. Every attack of malaria is caused by such an invasion into the corpuscles, and is evidenced by the regularly recurring shivering and hot stages. The disease either subsides after a time or becomes chronic, with symptoms of anaemia and debility. Its diagnosis in obscure forms is difficult, and can only be established by the microscopic examination of the blood. Occasionally it manifests itself in a very pernicious and even fatal form. One of the most significant physical signs is enlargement of the spleen, which suffices to clinch the diagnosis even in the absence of a blood-examination.

In England, Holland and Germany this disease is practically unknown to-day, though in the Middle Ages it was so rife that it was simply termed the "fever." The disappearance of malaria in these countries is due to such civilizing influences as cultivation of the soil, the drying of marshes, regulating the course of rivers, the institution of drainage, building embankments, etc. These measures tend to dry the ground, while bringing other blessings in their train. If the soil in Palestine

were put to the best purposes, malaria would certainly diminish to an enormous extent. In a regenerated Palestine this disease would not be more prevalent than it is in Central Europe to-day.

It is intelligible that malaria should abound in low-lying districts. Why is it then that Jerusalem, with its situation of 1000 metres above sea-level, built upon limestone, free from swamps and with but little water around, should be such a hot-bed of the disease, especially in the over-crowded Jewish quarter? Obviously, this is due to conditions which come within human control. It has been clearly established that the larvae of mosquitoes develop in dried-up pools and water-cisterns of the city, and it has been further shown that a very large proportion of the Jerusalem children suffer from the enlarged malarial spleen. It is quite evident that these two facts are causally connected. In settlements which possess no cisterns, but where the water is obtained directly from mountain streams, there is no malaria. The prevention of malaria in cities depends therefore upon the extermination of the infection by means of a sanitary water-supply and efficient drainage.

The low-lying districts, which are the most fruitful agriculturally, are also the most infected with malaria. Thus industrial and sanitary interests come into collision, and the early colonists have often paid dearly for selecting sites without considering the nature of the subsoil and the proximity of swamps. In the north of the Jordan Valley several colonies, *e.g.*, Yesod Hamaalah, suffered severely from malaria and blackwater fever, but the improvement of late years is quite unmistakable. Malaria is also endemic in the fruitful plains of Jezreel, Sharon and Shephelah. Zichron Jacob, Petach Tikvah and Chederah in the vicinity of the coast have also harboured the infection, and new arrivals suffered much more than natives. But since the systematic planting of eucalyptus trees was undertaken, the amount of malaria has become quite insignificant. Petach Tikvah which had once to be abandoned, has now become a

healthy and flourishing town, and the eucalyptus trees are being uprooted in the vicinity of the houses. Some 400,000 eucalyptus trees have been planted, and their effect has been to rapidly drain the soil. Safed, Nablus, Nazareth, Carmel and the hills south of Jerusalem are practically free from malaria, because the conditions for the development of the mosquito are absent.

Malaria is most prevalent either at the beginning of the rainy season, when pools, ditches and ponds form, or at the end of the rainy season, when they begin to dry up. Malaria declines when the pools are quite dry or when they overflow, because these conditions are not favourable to the mosquito larvæ. Therefore there is but little malaria in the middle of summer or of winter ; spring and autumn are its favourite seasons. In September and October, when the cisterns begin to fill and the marsh ground becomes moist, the severest forms of the disease appear. When, however, the soil becomes fully drenched, the disease disappears as if by magic. The rainy months of March and April are the healthiest of the year and most suitable for tourists.

The campaign against malaria must be conducted in Palestine on the principles which have been successful in other infected regions, but obviously the special circumstances of the country must be considered, and these require detailed study. There is already in existence a map of Palestine showing the distribution of six varieties of anopheles. If the means were available, work could be commenced at once in draining the marshes of Chederah, and in constructing a water supply and drainage system in Jerusalem. The infection of malaria is always a limited one, because the mosquitoes do not fly very far, and therefore it is worth while for separate colonies to undertake their own work of sanitation. It is quite different, for instance, in an epidemic of plague, where means of prevention are ineffectual unless the whole country is comprised in the scheme.

Even if it be not possible to start extensive operations against the ravages of malaria, there are milder

measures which could be instituted forthwith, as has been done in Ismailia and Port Said. These measures include the use of quinine as a prophylactic and as a cure, and the employment of mosquito nets. Sanitary inspectors should undertake the covering in of pools, removal of manure heaps, the destruction of sewage and putrefying material, by petroleum, and the covering over of stagnant water by a thin layer of the same liquid. Cisterns must be occasionally disinfected with sulphur overnight, and drinking water also covered over with a thin layer of petroleum or dusted over with certain powders. Wells must be carefully covered in, and pumps used instead of buckets. The formation of ditches must be prevented, mosquitoes must be exterminated from their haunts on the roofs of barns, in stables, and in cellars, by means of sulphur fumigation. These comparatively simple measures would in themselves be followed by excellent results.

Leprosy certainly exists in Palestine, and many beggars make use of it as an asset in their calling, to excite the sympathies of tourists for their ulcerated limbs, which they freely exhibit. But as a matter of fact the victims are few and the risk of infection is small. Arabs are mainly susceptible to the disease; Jews and Europeans do not appear to suffer.

Trachoma, or Egyptian ophthalmia, known also as granular lids, is a veritable scourge of warm climates. Hardly any native Egyptian possesses normal conjunctivæ. In Palestine it is not quite so common, but it is a frequent cause of blindness, owing to inefficient treatment. The disease is conveyed from one person to another, exclusively by means of contact, so that the methods of prevention differ from those which are required in malaria. A strict adhesion to the ordinary laws of cleanliness at once strikingly diminishes the incidence of the disease. In the Jewish colonies trachoma has been reduced to vanishing point by insisting upon cleanliness, by emphasizing the infection which resides in the lids, and by the systematic

medical treatment of all cases. All the terrors of trachoma may be dispelled by improving the methods of living.

Dysentery, as it appears in tropical countries, is very rare in Palestine. In a milder form, however, it is rather frequent, especially in summer, but its course is quite favourable. Infants of the poorer classes, who are badly fed, fall victims to this disease in large numbers in the height of the summer, but this merely corresponds to the acute summer diarrhoea which causes so much mortality among infants in the hot weather in other countries. It is worth noting that there is a great scarcity of intestinal complaints among children in the Jewish colonies, despite the warmth of the climate. The infant mortality among the Fellaheen is ten to twenty times as great as it is in the Jewish population of the colonies, thus showing that hygiene and not geography is the decisive factor. In the tropical Jordan Valley dysentery assumes serious forms, otherwise Palestine has no particular tendency to produce intestinal complaints.

The defects in the climate of Palestine are fairly well-known to the public; its advantages are, however, generally ignored, and it will therefore be worth while now to indicate what these are. In Germany it has been ascertained by extensive post-mortem examination that 70 to 80 per cent. of all people are more or less tubercular, although there may be no clinical manifestations. Fourteen per cent. of all deaths are due to tuberculosis, and crusades against this white plague have been inaugurated. ✓ The difficulties are great, because isolation cannot be insisted upon in order to prevent infection, the inherited tendency cannot be eradicated, marriage between consumptives cannot be penalized, nor can kissing be forbidden. As for the comparison between tuberculosis with malaria, the former is certainly a more dreadful malady. Before 1886 there was practically no consumption in Palestine; about this time, however, the disease was introduced by Russo-Jewish immigrants. The unhealthy and

impoverished conditions under which they lived in Palestine, and the fact that they also acquired malaria, afforded a splendid soil on which the tubercular germs could flourish. But there is no doubt that tuberculosis is essentially a rarity in Palestine, and that the climate of the country is favourable to recovery from it. Many physicians can testify to numerous cases of consumption which have been completely cured after settling in Palestine, and to patients having attained a patriarchal age. The well-known German physician, Liebermeister, records many instances of doctors and druggists losing all trace of the disease after residence in Palestine or Egypt. Unquestionably Palestine is a suitable health-resort for consumptives with early signs at the apex of the lung. Sufferers from haemoptysis should not be sent to the Holy Land, because the change of air is liable to cause acute exacerbations. The locality must be carefully chosen—not Jerusalem with its extreme changes in temperature, its occasionally heavy rainfall, its strong winds, which in the summer blow up dust, nor Safed, with its north winds and its great temperature variations.

Although newly-arrived Europeans are prone to catch cold and even suffer from pneumonia, owing to sudden change in the weather between day and night, or to the winds, respiratory diseases rarely become chronic or develop into tuberculosis. Influenza, which has of late years been responsible for much organic disease in Europe, is always mild in Palestine, and is rarely followed by complications.

The prevalent insanitary conditions of the streets, and the fatalistic objections of the inhabitants to remedy them, would suggest that typhoid fever must be rife in Palestine. Some physicians doubt whether the disease exists there at all; at any rate its epidemics are very limited, and the cases are mild and very rarely fatal.

Reviewing other general and local diseases, one may say that their occurrence does not differ from that in European countries, except that nervous diseases are

more frequent in Palestine. On the other hand, rickets, which is so common in England, is hardly ever seen. Other forms of infantile malnutrition are abundant enough, but there is no rickets. Measles, scarlet fever, and diphtheria are mild in type. Some of the older physicians deny the existence of scarlet fever in Palestine. Malignant tumours (cancer and sarcoma) are, in the opinion both of the older and younger physicians, of rare occurrence. This is a most significant fact, considering the thousands annually killed by cancer, without any possibility of a certain cure or even of prevention. Another interesting point is the resistance of wounds to septic infection. Notwithstanding the absence of cleanliness, wounds heal very rapidly. Though very little asepsis characterizes the management of confinements in Palestine, puerperal fever is much rarer than in Europe.

The geographical position of Palestine exposes it to epidemics of cholera, plague and small-pox, which are brought in from India, Arabia and Persia. The Mohammedan pilgrimages to Mecca afford the opportunity of conveying these diseases by land and sea to the ports of Asia Minor and Egypt, and thence even on to Europe. The projected railway from Damascus to Arabia, which passes east of the Jordan, intensifies this danger, because pilgrims can be transported rapidly to the north-west before symptoms of disease manifest themselves. Thus Palestine may be exposed to infection, not only at the ports, but also at the railway stations in the East. It is hardly necessary to point out that the prevention of this danger implies the use of scientific measures, and their urgency is all the greater because Palestine constitutes the watch-guard of the ports of Asia Minor, whose task it should be to arrest the spread of infection and to issue warning of danger.

The fear of these epidemics must not, however, be exaggerated. Though plague was rife in Palestine at the end of the eighteenth and the beginning of the nineteenth centuries, there has been no epidemic now for

some decades. Small-pox, also, which was once very prevalent, has now greatly declined, owing to the adoption of vaccination. Thus, cholera remains the only real menace. The epidemic of 1903 lives vividly in one's memory, and it taught the lessons, that the disease mainly affected the unclean quarters of towns, and that it attacked those who procured their drinking water from public sources, rather than those who possessed their own wells. Adequate hygienic precautions should banish cholera entirely from Palestine.

The mortality-rate for Jaffa and the Jewish colonies generally is 20 per 1000. This compares favourably with 36 per 1000 for Russia, 32 per 1000 for Hungary, 22 per 1000 for France, 20 per 1000 for Germany and 17·7 per 1000 for England. The amount of morbidity is naturally greater than in Europe, on account of malaria and eye-diseases; but under satisfactory sanitary conditions this excess would disappear. This sanitation includes not only ordinary hygienic measures, but also the cultivation of the soil. An improvement in public hygiene would be welcomed by the population, because the Arabs and Jews are naturally cleaner in their persons than Europeans of the same social level. Perfect hygiene is not only concerned with the prevention of disease; its interests embrace also the preservation of good physical health and the development of a vigorous human type. The climate of Palestine, in many districts, by its mildness and salubrity, helps substantially towards the attainment of this purpose.

The Palestinian climate offers splendid opportunities for the erection of Sanatoria and the establishment of spas, which should rival Egyptian health-resorts. Patients who require a rest-cure, who are convalescent, anaemic, neurotic, or tubercular, could be efficiently catered for, amid the beautiful scenery of Carmel and the Lebanon. The following mountain resorts are especially indicated because of their excellent climate: Rosh-Pina in Galilee, Sedschera, and Metule at the

foot of the Lebanon, Safed, Kastinie, Rechoboth, and Moza near Jerusalem. Rosh-Pina is remarkably picturesque in its situation and health-giving in its climate. Jericho is well adapted in the winter for rheumatic, kidney and lung cases, owing to its genial warmth and the absence of wind and rain. Medicinal springs also abound in the neighbourhood. Tiberias, in close proximity, with its mild winter climate, is of course famous for its springs. These are of volcanic origin; they are hot and rich in salines and sulphur. They resemble some of the Carlsbad wells, and have the same effect when drunk, but they are mainly used locally as baths. According to the Arabs, they are very effectual in curing rheumatism, gout, stomach and skin diseases. Authorities are agreed that if these wells were in Europe, they would constitute one of the most popular spas. The natural beauty of the surroundings considerably enhances its advantages as a health resort, but it requires industrial effort to restore its pristine prosperity.

The wells of Gadara near the Lake of Gennesaret are not quite so hot. They are situated in a wildly romantic district. They are ten in number, exhale a strong sulphurous odour, and are patronized by Arabs for rheumatism and skin diseases. The place is accessible by means of the railway from Haifa to Samach. Unfortunately, most of the water is allowed to run to waste and to soak into the soil, and this favours the conditions for producing malaria.

The third group of hot sulphur wells, designated by the Greeks as Kallirrhoe, are in the east of the Dead Sea. They are totally neglected, but they show evidence of an old civilization. There exist there, in close proximity, hot and cold, sweet and bitter springs, as also natural hot vapour rising from the earth. This resort would be well adapted for sufferers from chronic Bright's Disease. The waters contain a high percentage of sodium chloride and alkaline earths, with an abundance of sulphur at a considerable temperature, thus presenting a suitable combination for many diseases.

The opening up of these wells and the general sanitation of the infected districts, do not constitute the introduction of a new phase of civilization, but merely the restoration to a former state. The re-establishment of culture in the Holy Land will render it healthy and salubrious and enable a vigorous Jewish race to flourish thereon.

JEWISH SCHOOLS IN PALESTINE

By Dr JACOB THON (Jaffa)

I

IT is in the sphere of school life in Palestine more than in any other that the activity of the most various and widely separated Jewish circles is concentrated. Here more than elsewhere we have ocular demonstration of the fact that Palestine is the focus of all Israel, that the strivings of all the scattered members of the whole Jewish people in all the ends of the world meet together in Palestine. From the numerous Talmud Torahs and Yeshiboth through the schools of the Alliance and so to the kindergartens, the present schools in the colonies, and the Hebrew Gymnasium, we proceed by a ladder of many rungs, all of which represent definite epochs of the last five or six centuries of our history, and, as it were, correspond to the geological strata out of which the Judaism of this period is composed.

As far as numbers go, the schools of the old style, Talmud Torahs and Yeshiboth, are still the best represented. The schools of this class in Jerusalem alone must comprise some 200 teachers and nearly 4000 pupils. About 2500 pupils are of Ashkenazic origin, and some 1500 of Sephardic, Yemenite, Persian and other Oriental origin.

In the other towns of Palestine there are, perhaps, twenty schools of this class, distributed thus:—

In Jaffa	8	with about 20 teachers and 450 children.
" Hebron	4	" 10 " " 80 "
" Haifa	1	" 3 " " 50 "
" Tiberias	2	" 13 " " 300 "
" Safed	4	" 25 " " 500 "

Also in all the larger colonies, such as Petach Tikvah, Rishon, Rehoboth, and Ekron, there are

Talmud Torahs; in Petach Tikvah alone, the Talmud Torah numbers 170 children (against 148 in the boys' school there). A new type is represented by the Tachkemoni School, founded three years ago in Jaffa, with 9 teachers and 150 children. The language of instruction is Hebrew, in the correct Sephardic pronunciation now usually adopted; the curriculum is that of a modern secondary school, with particular regard to Jewish religious subjects (such as Bible, Talmud, etc.), and with the object of giving the children a strictly religious upbringing.

To the Alliance Israélite Universelle belongs the credit of having called into being the first modern schools in Palestine. It maintains two of the largest institutions, which are also two of the most important for the technical training of the children of Palestine: the agricultural school, Mikveh Israel, at Jaffa (which is at the same time the oldest Jewish agricultural settlement in Palestine), and an artisans' school in Jerusalem. It is to be regretted that this great association has not kept pace with the times and the development of the country, and that, therefore, the achievements of its institutions have fallen short of the expectations which might reasonably have been formed of them. At present the schools of the Alliance in Jerusalem, Jaffa, Haifa, Tiberias and Safed, might number 1800 to 2000 children. The Anglo-Jewish Association in London carries on the large Evelina de Rothschild Girls' School in Jerusalem, with over 300 children. The language of instruction in the Rothschild school is English, in the Alliance schools French.

Very important are the schools of the Hilfsverein der deutschen Juden, which, in its boys' school at Jerusalem (founded by Freifrau von Lämel), educates 306 children, and in the girls' school 312. It also maintains a higher boys' school in Jaffa, and is now subventioning several schools in the colonies, in which graduates of the training college founded and maintained by the Hilfsverein are engaged as teachers. In this

last-named institution and in the commercial school attached to it, 80 pupils are at present receiving instruction. The language of instruction in the schools of the Hilfsverein is principally Hebrew, in some branches German as well. The Hilfsverein has performed a great service by the erection and equipment of kindergartens, which are a real blessing to the population of Palestine.

The Chovevei Zion in Odessa support several schools in the colonies, pay the Hebrew teachers in some of the Alliance schools, and have done their best stroke of work in completely taking over the management of the girls' school in Jaffa, which was of the highest importance in Palestine for national education and for the propagation of the Hebrew language. It numbers about 300 children. The Hebrew Gymnasium in Jaffa also owes its inception in no small degree to the interest taken in it by the Odessa committee of the Chovevei Zion. This Gymnasium is now our principal national educational institute in Palestine. In the last school-year it numbered 193 children (105 boys and 88 girls), distributed in three preparatory and five advanced classes.

The Bezalel in Jerusalem is a school *sui generis*, giving occupation at present to about 250 persons and bringing some 100,000 francs yearly into the country, money earned for honest and artistic work by fathers of families and children who support their parents. Drawing and painting are also taught at the Bezalel, and instruction is given in Hebrew, gymnastics, and singing. The school with its museum forms a centre of culture which exercises a great influence on the population of Jerusalem.

The most encouraging symptom of the new Jewish life in Palestine is afforded by the schools of the colonies. Even the smallest colonies possess their schools, which for the most part are well equipped and are carried on by teachers who are zealously devoted to their profession. Almost all the schools in Galilee and a large part of the others are subventioned by



HEBREW GYMNASIUM (HIGHER GRADE SCHOOL) IN JAFFA.

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the Jewish Colonization Association. In Judea there are in the colony schools 533 children—230 boys and 305 girls; ¹ in Samaria 253 children—113 boys and 140 girls; in Galilee about 650 children—330 boys and 320 girls. The colony schools are organized everywhere on more or less similar lines, their teachers are inspired with similar aspirations, and are always ready to introduce reforms recommended by the representatives of the teaching profession as a whole.

For the rest, the school life of Palestine still forms a variegated medley, with different languages, different programmes and different aims. This condition cannot endure long; as time goes on, a uniform national school, based upon a single principle, must be evolved and maintained.

II. THE MODERN NATIONAL SCHOOL.

It will certainly be a considerable time before the modern national school has assumed a definite shape, before it has worked its way through a fixed method to a clearly conceived goal. The main principle on which it should rest is now established beyond a doubt, and it is to be hoped that the time is not far distant when the non-national schools in Palestine will also make this acknowledgment and conform to it in actual practice.

1. The language of instruction in the Jewish schools of Palestine must be only Hebrew.

For our national aspirations in Palestine, this postulate is of course a *sine qua non*. The national regeneration of our people in the land of our history can only begin with the revivifying of our national language.

The strengthening of the hold of the Hebrew language in Palestine is also perhaps our only consolation for the barrenness of the last few years, in which colonization has almost come to a standstill. As a national organism Palestinian Jewry has gained strength during the last few years, although the structure of this organism is still

¹ A large part of the boys attend the Talmud Torah, but the girls are all at the school.

very delicate. This strengthening is to be attributed principally to the spread of the national schools, from which the Hebrew language has issued forth, and has forced its way with increasing intensity into more and more distant spheres. It may therefore be said that the Hebrew language at the present moment is a factor of real power, with which those who wish to take an interest in the school life must sooner or later reckon.

But purely from motives of practical pedagogy, it is equally certain that only Hebrew can serve as the language of instruction. Only Hebrew can overcome the confusion of languages under which Palestinian Jewry, collected from all parts of the world, is suffering, expel the numerous corrupt dialects which are not capable of a cultural development, and fuse into one homogeneous people the children of Lithuania, Poland, Roumania, the Crimea and the Caucasus, Morocco, Algiers, Yemen, Mesopotamia, Persia, Asia Minor, etc. Only the Hebrew language can in Palestine supply the natural soil for the intellectual and moral training of the younger generation. The imparting of knowledge in a strange language, which must remain strange to the child in Palestine, strikes a false note from the outset and brings a chill into the heart of the child, rendering more difficult than ever the task of properly training his character.

2. Closely bound up with this is the question of the teaching of languages. The multiplicity of languages is one of the chief evils of the Palestinian schools and of the education of the young. If, besides the national language, an attempt is made to impart to the children the language of the country and of the Government, as well as a European language, which many regard as a minimum, we have already four languages, a task which children of tender years cannot possibly accomplish. There must be a clear understanding on this matter, and the most elementary requirements of pedagogy must be complied with.

As the chief guiding principle in this matter, I submit the following: A good education can be im-

parted to a child only in one principal language. A multiplicity of languages brings with it a want of cohesion in the formation of ideas.¹ Children under ten years should not be instructed in more than one language. It should be borne in mind that what we have to aim at is only to impart to children of this age elementary instruction, such as reading and writing in any one language, the proper understanding of a book in prose and poetry, the reproduction of simple thoughts in writing, in correct language, arithmetic, etc. But there is no place in this elementary instruction for scraps of various languages, which the child cannot digest.

In the last four years of the compulsory school age there can of course be added to this instruction in the reading and writing of the Arabic language, and tuition in the elements of a European language. For general purposes it is quite sufficient if, in addition to the speaking that one picks up anyhow outside school through daily intercourse with the Arabic population, one is able to read and to write down just what is absolutely necessary. A European language is important for the full training of the more developed child, as representing the Occidental family of languages, which differs so completely from the Semitic, to which Hebrew and Arabic belong. In the schools of the colonies it is sufficient to teach the elements of a European language, which can serve as a basis to the pupil for a possible future development, while in the schools of the towns a somewhat more thorough teaching is certainly in place—one that shall be as much adapted as possible to practical requirements (writing of business letters, accounts, and so forth) and as little as possible literary.

Among European languages preference must unquestionably be given to French, as the predominant language of culture in the Orient. When, however, the

¹ I think I have found evidence that in countries where several languages are equally prevalent, children and adults express themselves less exactly and possess a poorer and less delicately shaded speech than their fellows of the same age in countries where one language is dominant.

Alliance Israélite Universelle pays a quite excessive attention to French in its schools, and alleges as a reason its desire to secure to its pupils the capacity of making a living abroad, we may at once raise the objection that the chief countries which accept immigrants, and which are at all worth considering by the great mass, such as Egypt, Australia, America and South Africa, are exclusively countries where English and not French is spoken. Besides, education which, to a certain extent, purposely trains for emigration, is, generally speaking, altogether detrimental.¹

Contrary to the policy it has pursued hitherto, the school must take care that whilst conferring the benefit of its education it does not root out from these children of nature the good qualities which it finds already existing in them—the simplicity of their requirements and their capacity for all kinds of work. This can be achieved only by the national school, which knows how to implant in its pupils an affection for the land. Then there will be no shortage of work. Our colonies alone will be able to maintain a Jewish population ten times as large as that which they now have.

The more advanced the school becomes, the larger

¹ Rabbiner Porges, of Leipsic, who two years ago, in company with Professor I. Levy and M. Benedict, from Paris, inspected the Alliance schools, told the writer of these lines that he would be the very first to advocate the Alliance giving over all its institutions to the Zionist Organization to manage, if we had brought any proof that the pupils could remain in the country and support themselves. Unfortunately, Dr Porges forgot that in fact there is an opportunity for all to remain in the country, and that it is perhaps the schools which give the first impulse to emigration. Just as the Arabs, being without schools and with modest requirements, find their maintenance in the country and never think of leaving it, so the autochthonous and Oriental Jews in general have little desire for emigration, because they are modest in their requirements, and industrious. It is the school which in the first place raises the requirements, and prompts the pupil to seek out a new land where he hopes more easily to satisfy those needs. But whether the schools are fulfilling an educational mission in this way seems to me to be more than doubtful. Personally, in regard to mere human worth, I assign a higher place to the uneducated and undeveloped, but thoroughly sound Fellah, with his almost complete absence of requirements and his natural and contented way of life, than to the half-educated, ill-mannered "townees," who are turned out by the Alliance schools.

should be the place given in it to the teaching of languages. A point is reached when at last the secondary school becomes in duty bound to cultivate the study of several languages; next to Hebrew, Arabic, which as a sister language, possessing a literature which has so deeply influenced our own, cannot be indifferent to us; then Turkish, which must be known thoroughly by our educated classes who are entrusted with the care of our interests in the Turkish Empire; and finally at least one, or even two, western European languages, with their literature, perhaps French and eventually German as well.¹

For the rest, however, the study of languages should be strictly limited, so as to raise the educational level of our Oriental brethren. For them at the present day education and knowledge of languages mean the same thing. The result is that even the so-called "educated" people—doctors, lawyers, etc.—show extraordinary gaps in their actual qualifications, and have no training of character, whilst they boast of several languages, which for the most part they know only superficially and incorrectly.²

3. A question very much debated is what place should be given to religious instruction in the programme of our schools. Some are of the opinion that the school should leave this branch of education entirely to the home, and itself adopt a neutral attitude towards religious tradition. Others, again, consider that this indifference indicates a dangerous hiatus in the education of the children, and should be strictly proscribed even from the national Jewish standpoint.

It must be admitted that teaching with the assistance of religion, especially in the earlier years, is much easier

¹ I should be very reluctant to give up the study of the Greek language in the secondary school, in order to make our educated youth acquainted with the most important facts of the classical culture of the Mediterranean world. But from practical grounds it must be abandoned, as likely to prove too great a burden.

² On this principle the most educated should be the hotel waiters, who can always make themselves understood in six or eight languages with their international guests.

than when religion is excluded. When the children begin to put more and more searching questions about the origin and the creation of things, it is much easier to give them an absolute answer, such as satisfies the childish mind, if, at the end of a series which the child cannot follow up any further, God is set as Creator, and His will and power as *prima causa*. It is also more easy to regulate the conduct of the child when good and evil are derived from the incontestable authority of God, whose unseen power is the source of reward and punishment.

It cannot be maintained, however, that pedagogy is helpless in either of these cases. It is possible, though in a more roundabout manner, to explain external phenomena in a natural way, adapted to the age and the mental powers of the child. In the same way, it is undoubtedly possible to train the children to be good through instruction and good example, without awaking the blind dread of an unknown punishment.

Finally, it is also true that a religious education offers the child a whole series of traditional interests which bind him closer to our people and isolate him more completely from assimilating influences. On the other hand, however, one should not undervalue the force of the purely national education, the awakening of the love of the child for the land, for our people, its history, language and literature, and one should not think that this alone is inadequate to train up a brave, patriotic and high-minded generation.

To sum up then, I maintain that religious education in the school forms a positive factor in the training, which it renders easier, though it is not indispensable. The application of this factor should be made dependent solely on the teacher. If the teacher is religious and possesses faith, then he should inoculate his pupils with it also. Faith at all events strengthens the individual. The non-religious should not be afraid of a subsequent change of opinions. What the teacher imparts to the pupil of his own views does not need to remain his possession in perpetuity; he may in after life outstrip

THE LÄMEL SCHOOL IN JERUSALEM.



the teacher and become his opponent. But he will value and cherish an esteem for his teaching, as for every conviction that comes from the depth of the soul. Therefore every one—even youths who are without faith—can welcome with pleasure the reform which has recently been introduced into the Talmud Torahs and other schools, which seek to fulfil the requirements of modern pedagogy and of national education, and at the same time to impart to the children a religious education through teachers of a genuinely religious disposition.

As against this, an officially opportunist religious education can only be deprecated. The pupil soon discerns traces of insincerity—which is very damaging to the authority of the teacher—and turns away from him with a feeling of embitterment. Also clumsy and antiquated formulæ, in which religious instruction is usually given, must be dropped, as they make what ought to be impressive ridiculous.

Religious instruction therefore depends in its practical application on the personality of the teacher, who alone can decide on its suitability in our schools.

4. If it is desirable that the teaching of languages should be confined to as narrow limits as possible, it is equally requisite that Nature study and subjects of practical utility should be given as large a place as possible in the programme of the Palestinian schools. Generally speaking, we Jews owe it to our children to counteract the effect of a too exclusively speculative brain-formation, due to the hereditary influence of so many generations, by leading them back to Nature and by cultivating their faculty of observation. In Palestine this "return to Nature" is especially a matter of urgency. For the most part, the yearning which most of those who have lived in this country feel for Palestine is to be ascribed to the reawakening of the feeling for Nature and to the enjoyment of Nature, which with most immigrants is keener here than in the *Golus*. Perhaps this is due to a certain charm which is exercised here, and here alone, by the land with its sky, its enchanting

light both by day and by night, and its magnificent natural phenomena. Perhaps it is only the result of a more intimate contact with Nature, now for the first time enjoyed by townsmen who previously were for the most part completely cut off from Nature. At any rate it is the fact that the Jews here spend their days in constant touch with Nature, quite differently from the life of the European Ghetto centres. This is especially true of the youth, who reckon excursions and picnics among the essentials of their programme, and in this way learn to know the country in an agreeable manner and fairly early. Now it is particularly desirable in the case of the youth that this love for the country and for Nature should not degenerate into hollow sentimentality, but, through positive and exact knowledge of natural phenomena, should lead to a genuine understanding of Nature and a close intimacy with it. This is especially an easy matter in respect of the phenomena of the heavens, which display themselves here with such regularity and impressiveness.¹

But an exact study of the earth and its vegetation is not only of educative value, but has an eminently practical bearing upon our present conditions. For if the school is to lay the foundation for a subsequent calling, it must not be forgotten for a moment that what we require in Palestine first and foremost and above all is agriculturists.

The school should attend to the practical employment of the children in gardening and in other branches of cultivation from their earliest years, and not as a mere amusement, but, as far as possible, in connection with the existing plantations in the colony concerned. The children should also be engaged to help at harvest and at other busy seasons. The children from the town schools might also be sent, and it would be a great

¹ In this connection it may be interesting to remark that, while in Europe itself astronomers were in doubt whether Halley's Comet had appeared, as it could not be discerned even with a telescope from an observatory, here it was seen by every child with the naked eye, in every place and with beautiful clearness.

relief for them and a considerable help for the colonists, who, at a time when work is pressing, can often obtain Arabic labourers only with very great trouble.

Along with the agricultural training, provision must be made for giving the children industrial training as well ; of course, only when they get a little older, or in the continuation schools. Of particular consideration in this regard is expert training in wood- and metal-work, first to meet the probable demand in the country itself, and then in more artistic lines for export.

The educational system in Palestine must be shaped into a structure, of which the parts are firmly knit together and form an organic unity. At the base will be the kindergartens and elementary schools, in which, besides learning the ordinary elementary subjects in the national Hebrew language only, the children, spared from a superfluous load of dry intellectual cramming, will use the time thus gained for play in the open air, gymnastics, singing, etc., and thus preserve their natural freshness and joyousness. Above these will be the higher school, with a wide programme embracing natural science, as applied to agriculture, and technical instruction in handicrafts and artistic workmanship. For those who have left school there should be continuation schools, and for those who, after passing the compulsory school age, have still chosen no occupation and are gifted beyond the average, special schools of a higher class, such as an agricultural secondary school, a school for arts and handicrafts, or a college for science and commercial subjects, a teachers' training seminary, etc., should form the final grade. The secondary school, however, where a classical education is given, should be accessible only to a select band with special capabilities for professional occupations.

It is true that if we only consider the land as it now is, then the higher schools that already exist and are now coming into being, go far beyond its narrow requirements. As a matter of fact, the pupils of these schools, whether they have taken a technical or a theoretical course, and even the teachers will to some

extent find themselves obliged, instead of exercising their profession in Palestine, to place their intelligence and education at the service of other countries of the renascent Turkish Empire. The country needs peasants and artisans, but few "educated" professions as yet. But just as the whole work of settlement could not be brought into a regular groove, but must accept the irregularities springing from the anomalies of the *Golus*, so we must not object to irregularities in the school system also. The gymnasium, which, perhaps, in comparison with the general development of the country, was somewhat premature, has not only been of the utmost importance as a nursery of the national spirit, but in the sphere of actual colonizing work has performed an immense service through having restrained several families (families, not children alone) from emigrating from Palestine, and brought several others from the *Golus* into the country.

Perhaps the college will also come before the land is ripe for it. In spite of this, it will perhaps come sooner than we ourselves dare to hope—not because the land needs an academy, but because Judaism in the Diaspora needs a Hebrew academy, because Judaism in the *Golus* must build itself new sanctuaries in Palestine in order to secure in them a new source of strength and vigour.

CHILDREN OF THE KINDERGARTEN OF THE "HILFSVEREIN" IN JERUSALEM.



WOMEN'S WORK IN PALESTINE

By SARAH THON (Jaffa)

WOMAN, as is well known, plays a prominent part in the colonizing achievement of every people, but for our particular colonizing work she is of quite exceptional importance. For while other peoples have only the difficulties of climate and district to combat, we have in addition to wipe out our years of subjection and *Golus*, with the ingrained lassitude and indolence they have produced, and to infuse vital energy into the people that for centuries has languished in Palestine in helplessness and lethargy. This task is a very difficult one; and if it is to be performed thoroughly, it must be tackled not only by men, but also by women, and through women.

The only way in which to bring influence to bear upon the women here, and to turn them into colonists of the proper type, is by giving them work and creating higher tastes in them.

There are in the mass of the women here, as in the population of Palestine in general, two principal types. On the one hand, we have those who have immigrated from Europe within the last few years—at most two decades; on the other hand, those who have been born in the country or have immigrated from Oriental countries. Both classes stretch out their hands for bread, and both require a training to fit them for an active Jewish life on modern lines. The woman of Palestine of the future must not look like the Jewess who has immigrated from the east of Europe, nor like the one who has come from the Orient or from Africa. The first of these classes—ninety-five per cent. of them from Russia—bear the stamp of their home-country, and in each of them is reflected the instability and

uncertainty of the conditions under which they lived and suffered. The second class (to which the native-born also belong), have the appearance of harem women, only, instead of perpetually lolling about and chewing sweetmeats, they crouch together listlessly and wait till they can beg a piece of bread. The first class must be provided with bread, and trained to a simple and useful occupation which will knit them to the land. The second class must also be given bread, but at the same time taught that bread is only to be had for work, and that work is no disgrace but the object of woman's life. Thus what is required is to mould both classes into serviceable material, through giving them the proper kind of work, and, through the proper kind of training, to fashion them into useful coadjutors for the making of our own future.

First of all the women must be made more skilled and competent in the industries which are already in vogue in the country, and be trained for new industries according to need and opportunity. The occupations represented in the country are so few, and the way in which work is done is so bad, that the European is forced to order everything from abroad. The women immigrants have rarely any other occupation in their hands than that of sewing and knitting. It is an exaggeration to call this an "occupation," for most of the girls have only just sewn a little at home or seen others sew, and as they have no other means of earning money, they exalt the little, which they can or cannot do, into an "occupation." Their stocking-knitting is also beneath criticism. Inferior goods are produced, coarse and unfashionable, and hence the demand for them is very small.

The following figures will show how few occupations are as yet followed by women. In Jaffa there are, it is estimated, some 180 dressmakers, of whom only a few understand their work, twenty stocking-makers, one milliner (who, however, does not work for private customers), two employées in business houses, two cigarette-makers, three nurses, two lady doctors and

one dentist, three masseuses, about ten midwives, three teachers for higher subjects (two in the Girls' School, one in the Gymnasium), one sewing-mistress in the Girls' School, one teacher for lace-work in the workshop of the Union of Women, about ten kindergarten teachers, of whom only two are really trained and experienced, one music-teacher, one singing-teacher, and thirty to forty lace-workers. Similarly in Jerusalem there are only one dressmaker of note besides the numerous needle-women, two or three milliners, several cigarette workers, one business employée, about ten teachers, two head-mistresses, six kindergarten teachers, four hospital nurses, one doctor, three masseuses, one music-teacher, one painter, one journalist, some European midwives, about 150 pupils and workers in the Bezalel, and two teachers of lace-work. In Tiberias there is only one dressmaker, who is at the same time teacher in the Alliance School, one head-mistress of the Alliance School, and one certificated kindergarten teacher. In Haifa there are seamstresses, one teacher at a private school, some kindergarten teachers, and two lady doctors.

The same gloomy picture is presented in all towns in the matter of domestic service. Palestine suffers from the want of properly trained domestics. In this respect one finds the same prejudice both among the immigrants and the native-born. They look upon this occupation as most degrading, and they will only demean themselves to it for high pay, and when in the greatest need, and even then generally only for a time, so that before they become engaged to be married the fact that they were ever in service should be forgotten. It is interesting to point out that in this respect just the opposite view prevails among the Germans in Palestine, girls from comfortable houses often entering into service when they can be spared from their own homes.

Unfortunately, it must further be mentioned that prostitution, of which up to a short time ago there was not the slightest trace among the Jewish population in

Palestine, has been foisted in here during the last few months through foreign traffickers, and commenced to work its usual mischief.

Agricultural employment was obtained four years ago by some enthusiastic girls, who came over from Russia after the great pogroms. At first they only worked in Judea at the oranges and vineyards, and in summer at the harvest. There were about thirty of them, and they worked with great enthusiasm. The earnings even of the most capable were so small that they had to sleep several in one room, and live on potatoes and bread-soup. So when fever began to attack them and their strength gave way, and the clothes they had brought with them fell to pieces, they had nothing to live on, and had to turn to another occupation. To-day there is no longer a single woman engaged in agricultural labour in Judea; in Samaria there are two, who in Chedarah manage very successfully a club of twelve labourers, and in Galilee there are some female labourers, whose total number will not exceed eight. There is only one woman in Jemma, who is the independent head of a farm, which she manages with success.

Looking at the picture we have thus drawn, in conjunction with the terrible want which reigns in the towns of Palestine (and which we are not called upon to depict here), we are forced to the following conclusions. We must, if we are not to work for Palestine on wrong lines, bring work and bread into the country, and through them introduce a higher level of culture. The cry of the masses is first for bread and then for education, and we must listen to this cry, and first give the women and girls a handiwork. Experience shows us that, in attempting to bring only education into the country through the founding of schools, we have been following the wrong path. In many schools a little sewing and various handicrafts have in fact been taught, but only as much as in all higher Girls' Schools. French and English have been taught, a little lace-work has been done, and there has been some baking of puddings

and tea-cakes, but at the same time the girls have had clothes and shoes given them, with a present of money on their betrothal. But no one has ever stopped to think that something must be made out of the girls, and that they can make no use of English and French literature in their life, if they are to marry poor shoemakers or water-carriers. There is something grotesque and, were it not so tragic, even laughable in this picture of a poor people, whose children, hungry, pale, and afflicted with trachoma, stutter in two or three languages, and on a fête-day have to honour three emperors, without being able to express themselves in a mother-tongue of their own. Not schools, but charity homes and children's refuges is what I should call such institutions, where every-day literature and grammar are served up with lentil-soup and a piece of bread. To crown all, these girls, who have sat from six to ten years in the school, turn out good for nothing, are able to earn nothing, and have not so much as learnt how to look after their own household properly. All these years they have been receiving a veneer of polish and culture, but no solid basis for their lives. Neither earning capacity nor the most elementary conception of life has been imparted to them, only alms and empty forms which they rapidly forget.

Something quite different is demanded by the experience of real life. It is imperative that there should be a sound and simple education for the masses, such as will lead the young soul, not to perpetual brooding and pondering, but to labour—to a labour cultivated by training into a technique.

It is this field of work—up to now almost totally neglected—which has been taken up by the Union of Jewish Women for Cultural Work in Palestine. The first step taken by this society has been a small one, but highly beneficial. It has created for the girls here, who are very poor and marry very young, an industry which can be soon learnt, and which every woman can practise at home. This industry is better adapted than others to be taken up in the home, because the only

instrument it requires is a simple needle and thread. Needle embroidery, which has already won its public and created a market for itself, now gives employment, one year after its introduction, to about one hundred girls, and we hope that the number of girls occupied will increase with the growth of the demand. In both workshops of the Union at Jaffa and Jerusalem, Hebrew instruction is also given daily, and gymnastics and singing are practised. Hebrew is taught in such a way as to enable the children to speak, write, read, and understand what they read. Further, the teacher speaks only Hebrew with the children, and is very particular that outside the class as well only Hebrew should be spoken, and not Arabic or Russian.

The Union intends to establish a workshop for sewing, in which a competent seamstress will teach fine and ordinary work. We will also start a cutting-out department, where an experienced cutter will give instruction; and we are confident that in a few years we shall turn out clothes that can compete successfully with those made abroad.

The programme of the Women's Union includes further a school of domestic economy, in which girls can learn everything connected with household management. We shall teach the girls that even the simplest work must be undertaken with zest and goodwill, if it is to be done well. And they will assuredly be made to perform the work in such a way as to become convinced that no useful labour has ever disgraced a Jewish girl, but that, on the contrary, labour honours her. As an extension of our Domestic Economy School, the Union intends to start an agricultural farm. Only women are to be employed on the farm, in agriculture, gardening, fruit- and vegetable-growing, poultry-rearing, bee-keeping, and farm management.

The Union will embrace every field in which woman can work with advantage. In order to give the girls opportunity to train themselves in home and sick nursing, and to open up this occupation to the women of Palestine, the Union maintains a trained hospital

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CARPET ATELIER OF THE BEZALAI.



nurse in the Jaffa hospital. It is also training suitable girls for this calling in Europe.

Labourers who are here without connections are to-day leaving Palestine in large numbers, because they have no home, and cannot make ends meet with their earnings, not knowing how to economize and being forced to seek lodgings in insanitary hotels. For these the Union is thinking of procuring some amelioration, by providing workmen's kitchens and nursing attendance in the workmen's dwellings which are now to be built. This important matter can be carried through at little expense, because girls who will be willing and able to perform this service have been trained in the School of Domestic Economy.

The Union has obtained such good results from the home industry which it has established, as to justify us in the hope that the latent powers of our girls will readily expand and develop. To awaken those powers should be the first and foremost task of our women. To this end we must co-operate, we women of Palestine, with those of the *Golus*, in order that we may in conjunction bring about the revival of the enchanted land.

Our programme advances steadily from modest beginnings to more important tasks, and we appeal to all women who have feeling and sympathy for their sisters to help us in this great endeavour in social work. Let them bear in mind that there are women in a land where they can enjoy all liberties without a struggle, where they elect and are elected, where they can on all occasions throw their say into the balance, and where only they have no work for their hands !

LIBRARIES IN PALESTINE

By Dr HEINRICH LOEWE (Berlin)

WHEN a movement claims to be a movement of freedom, it must direct its energies towards ensuring intellectual independence. For no social slavery is so oppressive as intellectual dependence upon factors which lie outside one's own race. As the Jews of all lands are compelled to move within the circle of ideas of the nations surrounding them, and to bring up their children within it, they lack the chief element of all freedom, their own intellectual development.

There is, therefore, no Jewish movement towards freedom which does not begin by first attempting to open up the peculiarly Jewish world of thought to the Jewish race. The striving to assimilate Jewish treasures of culture and to acquaint ourselves with the history of Jewish thought is a Jewish national characteristic. Without this knowledge and without this penetration the words "Jewish Nation" are a facile phrase without meaning. But it is a question not only of taking over the existing material and of studying and knowing the past, but also of an organic continuation of this culture, which is significant not only because it forms the basis of the ethical culture of the civilized world, but because in it the spirit of our race found expression in its purest form. It is our duty to carry on this Jewish culture, as much in the interest of our glorious race, as in the well-recognized interest of humanity and civilization, which would be impoverished if independent voices were to become dumb in the concert of nations.

In non-Jewish surroundings this Jewish culture would not be independent, as in fact it never has been throughout all the centuries since our dispersal.

For the prophecy that we would pursue foreign national ideals in the lands of our exile, and be guided by them, or, in the picturesque language of our forefathers, "worship strange gods," has been literally fulfilled in our case. Our environment is stronger than we are, and if we wish to think of an organic continuation, nay, even only of preserving our inherited culture, we need a territory in which we should be a majority in order to withdraw ourselves from the predominant foreign influence in so far as is necessary to prevent the extinction of our national characteristics.

Hence, if there is already a possibility of planting a little Hebrew culture in Palestine, we must lay particular weight on this development, which forms the basis of a still more independent Jewish development, through the speaking of Hebrew and an improved educational system, especially as the closest communion with the Biblical spirit will thereby be achieved.

This cultural edifice is founded on the kindergartens which lead to the Hebrew elementary school. The continuation school is built on the elementary school, then follow training schools for teachers, middle schools, agricultural, manual and lastly technical training institutions. Finally the High School and University will be added, just as the Elementary Language Union will form the basis of the learned world, and ultimately of the Language Academy. Thus in slow but continuous development a systematic school and High School system will become the nerve system of the national body, uniting the children in the land of their forefathers.

But all schools and universities, all teaching institutions of every kind, are attached either to definite grades of age or to occupations, whilst the great national education of the people comes only from printed books, which are the patient teacher that has time at all seasons and for all ranks. Hence the most important means of popular education for a nation, from which the greatest part of its intellectual culture comes,

is the treasure which it collects in its literature and preserves in its books. This is the priceless value of the library, the greatest intellectual factor possessed by modern civilized nations. How much more valuable is the library to a nation which can call nothing its own, save its books. In our struggle for the land of our fathers, we must never for a moment forget that that nation will be the most influential in Palestine which can show the greatest intellectual possessions. Our colonists have long recognized this, and in doing the work of peasants, without becoming peasants themselves, in laying the foundations not only of Jewish agriculture, but above all of Hebrew intellectual aspirations, they showed us the way which we must pursue more diligently, if we desire the land of our fathers to become once more Erez Israel, and not always to remain "Palestine."

The public school is certainly the first and most important means of fostering culture. But genuine culture, and especially the culture of one's own race, can only grow from one's own study.

This, however, is dependent exclusively on the book, and therefore on the storehouse of books—the library. And as schools are built up on kindergarten and elementary schools, finding their climax in the best High School, so we need the village library and the school library no less than the town libraries, leading ultimately to the National Library, as the most comprehensive expression of national culture. Now it is indisputable that the foundation and maintenance of libraries is a part of our peaceful campaign, but for this money is needed, and a good deal of money, too, without offering the individual any immediate material advantages. And yet the intellectual level of a nation finds expression less in its material armaments than in its schools, universities, and its system of libraries. But the schools themselves cannot do without libraries. A gymnasium cannot become an adequate educational institution unless the staff of teachers find in a proper library the means of keeping themselves in some measure in touch with the progress of science. Without this



DR. J. CHAZANOWICZ.

Founder of the Jewish National Library in Jerusalem.

intimate connection with the constant developments in science, the best staff of teachers will soon grow rusty and in time lower the status of the middle school. A university or high school without a large and up-to-date library is as unthinkable as instruction in chemistry without a chemical laboratory. The library is the constant source of education of all teachers of whatever grade.

If an intelligent body of people in Jerusalem is to work at putting the culture dust-heap of hundreds and thousands of years in order, that a modern growth may flourish on the old debris, the first factor needed is also a great library, which provides equipment for the modern investigator and intellectual worker in every sphere.

This circumstance alone makes it imperatively necessary that the Jewish National Library in Jerusalem shall in nowise be limited merely to books in Hebrew or of Jewish subject-matter, for all knowledge is necessary to maintain the Jewish nation at that high level of culture which will ensure a people numerically so small the right of existence and length of life. It would be a mistake to consider that only specifically Hebrew and Jewish knowledge forms the peculiar intellectual possession of the Jewish people. On the contrary, all knowledge is as much the property of the Jewish people as of every other nation which has helped to create this intellectual treasury. Hence, the National Library, like every German, English, French National Library, must embrace the whole domain of human knowledge and endeavour, even though the natural course of things and the position of the library in the Oriental centre of Judaism must assign the most prominent place to Hebrew and Jewish matter.

The meritorious efforts of Joseph Chazanowicz have hitherto been of real service only to Hebrew literature, and even this far from sufficiently. But the activity of this self-sacrificing man cannot be compared with the achievements of other nations. For he is a single individual, who has found only very little

support in a matter that is really a national task. The Royal Library in Berlin, in spite of its yearly subsidy of over £9000, and in spite of the system of compulsory presentation copies in the kingdom of Prussia, is only able to meet the demands of the scientific world by introducing library fees, a state-enforced tax. Even a small University library like that of Kiel has a yearly subsidy of £1300, besides receiving presentation copies. These subsidies, however, only meet the cost of purchasing additions, and are not devoted to other or personal expense. In order to make a library a real national possession, we need not only the necessary legal deeds and instruments, but above all the co-operation of the great representative organizations. The library in Jerusalem must have a proper management, under a trained librarian, which shall also be the supreme controlling authority for all Jewish libraries in the land of Israel. The publication of a regular bulletin is of great importance in all public libraries that cannot be supported by the state, because such a report, as shown in America, forms a medium for the gratuitous acquisition of a really great treasury of books. That such a bulletin yields ten times the cost of printing and facilitates the issue of vouchers and catalogues in the cheapest and most convenient way, is known to every expert. Necessary as expert management is for the maintenance and utilization of the library, the advantage most obvious to the general public is that only such a management can secure the generous private donations of money and books, through which modern libraries in Europe, and especially in America, receive their most important accessions.

I need only recall the extraordinary presentations of books made by German publishers when the Kaiser Wilhelm Library was founded at Posen, and the generous gifts of Leipsic booksellers at the Jubilee celebration of the Leipsic University. We may reckon upon a similar spirit of self-sacrifice for Jerusalem, and not only on the part of the Jews. Jewish scholars

and poets, artists and authors, will be glad to present copies of their works to a Jewish National Library in the citadel of Jewish culture, and thus contribute their share to the advancement of this new Jewish culture.

The fear of laying in useless stock, of receiving antiquated books, is unjustified, for at present, and for at least another ten years, every gift will be welcome. Not only are old books often of more value than new, but there is still a need both of old and new books.

The library will be of manifold educational value, and will have to cope with a number of tasks. It must be not only a National Library, but also a library for University, Technical College, Agricultural School, and Academy of Languages, and likewise serve the Talmudical College and Rabbinical Seminary. At the same time it must be the centre for the other libraries in Jerusalem and in the whole of Palestine, to which it will give any duplicate works of local importance, and which will also act as branch lending-libraries.

No jealousy should be felt in Haifa and Jaffa because the chief library is in Jerusalem. The latter forms the headquarters of the general library administration, and concerns itself as much about the separate catalogues as about the general catalogue of all the libraries, for which there are suitable models in Zurich and Berlin. The salaries for a staff will not be too heavy, as a capable European or American librarian will be able to train native assistants, and it will also be of inestimable benefit to the country that a small circle of intelligent workers should acquire a modest but sufficient livelihood. We are, of course, denied the generous means by which other nations establish and extend their libraries. We must appeal to the feeling of race, religious interest and a sense of duty, sentiments shown by experience to be less productive than a compulsory state-tax.

At any rate the library, which should be placed

with the others in the country under a common administration, can be assured by fixed contributions from all the organizations concerned. It is the duty of the Zionist party and the Organization for Hebrew Language and Culture (*Histadrût-ibrit*) to show the others a good example and take the first steps. But the *B'nei-Brith* Lodges, the German *Hilfsverein*, and the Odessa Committee have already shown that they share the interest in the library, and the German branch of the Alliance Israélite Universelle will not remain behind. We may expect the most from America, where interest in matters Jewish is combined with a lofty appreciation of the value and importance of libraries. Individual donors of money and books will find an ideal reward in the bookplates which will immortalize their names in the library for all time.

The Zionist federations in different countries, and the leading organizations, as well as communities with strong Jewish sympathies, will readily give a certain annual sum, which will form, with other contributions, a considerable administrative fund. This is all possible, if a well-organized and experienced administration provides a guarantee that the library will be devoted to its lofty educational aim.

In this way we shall be able, with comparatively small means, to create the Institute that shall be at once a library for the scholar, the man of culture, and the people, in the widest sense of the term; that must satisfy the requirements of a reference and of a lending library, and also provide the material for provincial circulating libraries.

He who carefully follows the spiritual history of a people, will again and again find that the intellectual progress, both of individuals as well as of entire nations, is dependent on and conditioned by libraries. In Palestine, where we are erecting a new national edifice, where we are laying foundations in a systematic manner, we can avoid beforehand the mistakes of others and benefit by the experience of others. We must adopt expert methods, and not leave things to chance.

Thus shall we succeed in creating the Jewish National Library at Jerusalem, a memorial of honour to Jewish history, an indestructible monument of Jewish thought, the foundation of Jewish culture and Hebrew intellectual life.

THE JEWISH AGRICULTURAL EXPERIMENT STATION AND ITS PROGRAMME

By AARON AARONSOHN (Jaffa)

IT is not long ago since those who regarded an Agricultural Experiment Station as a necessity for Palestine, considered it advisable, as a kind of excuse for their boldness, to direct attention first of all to the important services which similar institutions had rendered in other countries. In order not to excite the suspicion of agricultural wiseacres, who are, at all times, ready to give vent to their oracular utterances, it was also necessary to emphasize the fact that even countries in a very high state of development—like Germany—not only maintain old-established institutions of this kind, but are continually adding to their numbers. When one came with arguments based on a long and painful experience in agricultural requirements generally, and in those of Palestine in particular, then it would happen that some of our dangerous friends, who believed they knew the more, the less they had studied the subject, would reply conclusively: "After all, each colonist is in himself an Experiment Station," or, "We have already acquired enough experience in Palestine," or, "We have long ago passed the stage of experiments," and so forth.

If, on the other hand, we tried to demonstrate to the scientific world what the Experiment Station intends to do, what problems of Palestinian agriculture still remain, and how they are to be solved, then all experts agreed that the solution of these problems was of the utmost importance in dealing with the difficulties of colonization, and that, in addition, the proposed measures promised to justify all expectations.

Relying on the moral support we had found in the scientific world, we endeavoured to submit our scheme



A HOUSE IN TEL-AVIV.

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to a number of generous co-religionists who were prepared to consider a good suggestion, even if it came from the adherents of a party to which they themselves do not belong. When it was explained to them of what interest the problems with which the Experiment Station intended to deal were to humanity in general, and to the Jewish people in particular, then those gentlemen only saw the good that would result, and were prepared, in spite of their differences with us on other points, to provide in right generous manner the financial means for the establishment of the Institute. If to-day, when the existence of the Institute is materially assured, we recall the former opposition, it is only because we are convinced that experience will have taught these people a profitable lesson, and that we shall have smoothed the way for those who, after mature deliberation, are desirous of creating other institutions of which we are in need.

Now, let us consider the duties of the Experiment Station, and explain how they are to be carried out. To make this clear, it is necessary to point out a few general facts, which, however simple they are, may not be known to everybody.

Agriculture, like every other industry, is, even where it has reached a very high state of development, undoubtedly susceptible of even further improvement. But, on the other hand, we must not overlook the fact that agriculture is infinitely more complicated than most other industries. It requires little reflection to admit that the largest cotton factory is, in its organization, far simpler than the smallest farm. The factory uses always the same raw material; this passes always through the same kind of machinery, and these machines produce always the same material. The land on which the factory is built, the climate and the season of the year, are without influence on the quality of the thread. If to the mill there is added a weaving factory, the undertaking is indeed made more complex, but one has still to deal only with cotton, and with nothing else.

In agriculture, however, there are as many products

as cultures, and even more. These products have mostly to undergo a process of transformation before they can be delivered to the consumer. This leads necessarily to the addition of a number of subsidiary industries to the main production. Hence, agricultural products have not only to adapt themselves to the economic, but much more to the physical environments amid which they are placed. I think this suffices to illustrate the general difficulties presented by agricultural problems, and to show what numerous hypotheses it is necessary to elaborate before it is possible to proceed to improvements.

On the other hand, we find in the agriculture of ancient civilized countries—among which Palestine must be included—certain local practices which are mostly the results of the experience of centuries, and which, even if they are justified no longer, were certainly of use at one time or another. Before any changes can be introduced, therefore, it is necessary to examine those practices, and the accidental differences, with their causes and assumptions, must be probed before their effects can be safely modified.

Here we are faced by one of the tasks of the Experiment Station. It has to make an exhaustive investigation into the local forms of agriculture, however backward they may be from the modern standpoint, and to obtain a thorough knowledge of all the local practices and methods, as well as of their causes, before one is justified in giving them up in favour of methods which have been simply copied from other countries. To some of those in search of the latest methods, this will, no doubt, appear a thankless task. But those who possess real agricultural knowledge will not be ashamed to confess that they have too much respect for existing agricultural methods simply to pass them over.

On account of its geographical situation, Palestine belongs to those lands which are inadequately termed "subtropical," but are more properly designated by the Americans as "dry" or "semi-dry" regions. Thanks to the extraordinary fertility of their soil, these regions

were the cradle and centre of the great civilizations of antiquity, and scientists agree that they have lost none of those qualities which then constituted their fruitfulness. Their present economic inferiority is entirely to be ascribed to the political and administrative systems to which these countries are subjected.

Of all countries whose agricultural conditions may be compared with those of Palestine, only Tunis and California have agricultural schools where young farmers can successfully be trained in order to become useful experts in Palestine. But whether owing to ignorance or distance, most Jewish young men who learn farming with the object of ultimately settling in Palestine or in its immediate neighbourhood—say in Mesopotamia or Egypt—seek their education in Europe, where the agricultural conditions are so totally different from ours, so that, at best, those young theorists only succeed in discrediting the science of agriculture. Only seldom do any of these young men acquire a position to which their long studies entitle them.

Here a remedy should be found. We are convinced that, so soon as we shall have arrived at a correct estimate of the success of our colonization in Palestine, we shall also find that, notwithstanding certain difficulties, the results can be well compared with those to be obtained in other lands of colonization. New undertakings are now arising, but, unfortunately, there are no competent guides. Thanks to the new *régime*, the lands adjoining Palestine will also develop rapidly, and provide many a trained agriculturist with an interesting and profitable field of activity, provided, of course, he rises to the height of his task.

Under these circumstances, the Agricultural Experiment Station has a further task, viz., the training of agricultural experts. In order to avoid misconceptions, I should, however, like to emphasize that the Experiment Station is not, and is not intended to be, an agricultural school. Our only object is to create a centre at which educated and competent young men will be able to utilize the advantages which would be placed at their

disposal by the collections, museum and library of the Institute. Such collections are to be made with reference to the specific requirements of our country, so as to afford the student those means of investigation without which he would often have to move about in the dark. The Institute would also have to train so-called "post-graduates," to use the English expression.

Every one who knows that it is easier to train a hundred good workmen than one good technical manager, will readily understand how difficult a task is thus undertaken by the Institute, but it will also be evident how far-reaching the consequences of such work might be if it proves successful.

The opinion is widely current that Palestine is one of those European countries which, in geological and botanical respects, have been most exhausted. But our geological observations and botanical researches have shown what treasures are yet to be discovered here. The rediscovery of wild wheat has opened up an extensive field, and we have only recently drawn the attention of competent authorities to a whole series of new cultures or to the new adaptations of old cultures. In this connection, we venture to refer to a work on *Agricultural and Botanical Explorations in Palestine*, which has been published through the good offices of the Minister of Agriculture of the United States.

A comparatively new field has been opened up here for Jewish research, a field which is not only extraordinarily fertile but above all extensive. Apart from the cultivation of wild wheat and of a number of wild plants, great experience can be gained from the new cultures. It is possible to introduce from other quarters certain cultures, of which the peculiar soil and climate of Palestine permit endless variations. In short, there is enough to do for hundreds of Jewish scientists, who could render the greatest services not only to local agriculture, but to agriculture generally, and these services would be rendered in a sphere in which the Jews are reproached with not having achieved anything.

We do not conceal from ourselves that these re-

searches will require very much patience. We certainly promise no miracles. Sometimes years are necessary before it is possible to arrive at results, and disappointments are in such matters not at all infrequent.

It would take us too far to set out here the various subsidiary purposes of the Institute. But we think we have said enough in order to afford a fair appreciation of the programme of the Institute which, it may be added, has received the approval of all competent authorities who were consulted in the matter.

It is true, the programme of the Institute includes prolonged researches, the results of which require years to mature. We therefore wish that this fact be borne in mind. It is not impossible that a new culture, which has proved successful at the Institute, might rapidly rise to such an importance that it would within a short time change the whole economic aspect of the country. But this would be an exceptional event. We do not hold out such a promise : we only promise thorough researches, from which we anticipate results that are possible and likely. That is all.

Nor should it be said that we are diverting interest from questions of the moment, or that, out of sheer pleasure of injuring them, we have taken up problems whose solution lies in the far future. Naturally, as soon as any investigation has produced useful results, we shall hasten to make them known to the public by means of circulars and popular publications. The superiority of a certain implement or machine, or of a particular method of harvesting, could be repeatedly brought home in the course of a season. There are also certain diseases or accidents which can be obviated or, at least, mitigated, if precautions are taken in proper time. Finally, the Experiment Station will also endeavour to deal with educational questions in so far as the agricultural education of teachers and school children is concerned. It is a fact that the teaching staff of our rural schools, like those in the towns, have long complained of their lack of instruction in natural science, and we have always admired the perseverance

and earnestness with which most of them try to make up this deficiency in their education.

Such laudable endeavours deserve our encouragement, and I am glad that it was precisely the proposed assistance to be rendered to the education of the Jewish youth in the rural schools that was one of the points in the programme of the Institute that most interested its generous founders. We have already engaged one of our best educationalists, who possesses an excellent knowledge of natural science, and whose special duty it will be to visit the schools and deliver illustrated lectures on the elements of natural science, so far as this may be necessary for rural conditions. We are prepared to assist school teachers in the establishment of museums, and to convene them once or twice for the purpose of lectures, conferences and practical demonstrations in our experimental fields or laboratories.

These are the tasks which the Experiment Station has placed before itself, and I am pleased to think that the means will not be wanting if the work will prove fruitful. It is the duty not only of every good Zionist, but of every good Jew, to assist us in this direction.

CREDIT IN PALESTINE

By D. LEVONTIN, Jaffa, Director of the Anglo-Palestine Company

PEOPLE in Palestine have quite a confused notion of credit as it is understood in Europe. The basis upon which credit is allowed does not in every case consist of the solvency or the ability to pay on the part of the borrower, but very often, if one may so express oneself, upon the ability of the lender to enforce payment. The small money-lender of the Arabian village passes leisurely through the village street crying out: "Who needs money?" He gives his coins to everybody who stretches out a hand and has no uneasiness about the settlement-day, as he is sure of his powers: he can soon find out how to get his money back with usurious interest. The effendi, for the most part a landowner in the neighbourhood or a merchant from a neighbouring town, who lends considerable sums in the village, also troubles himself very little about the borrower's ability to pay. If his demand for settlement is not immediately met, he allows the debt to increase through interest and compound interest, and tries to obtain possession of the debtor's land. If the workman is unable to pay, proceedings very often take place which are quite unknown in Europe. The effendi marches into the village of the debtor with his friends or with soldiers placed at his disposal, for a baksheesh, by the Kaimakam (police superintendent) of the nearest town, and without much ado carries off some of his cattle by force. This is how the enforcement of payment is practised here.

This method of business intercourse customary among the half-civilized population of this country, which depends not upon one's confidence in the borrower, but upon the power and influence of the creditor, has, strange

to say, obtained a certain footing in many modern credit institutions in the country. The following incident which recently occurred is a characteristic illustration of the fact. A Christian banking institute had lent a sum of about 15,000 francs to a Jewish philanthropic society, which offered no special security and possessed no real estate. One of the directors of this institution, a man who had enjoyed every respect and confidence, suddenly died. Thereupon the manager of the Bank, accompanied by his kavasses, came along and said: "You cannot bury your rabbi until the debt has been paid." The 15,000 francs had to be provided on the spot, and not until the money was paid could the burial take place.

The conditions among the so-called old colonists in Palestine have likewise produced a confused conception of credit in these circles. There are charitable institutions in Jerusalem which have no property, which are not legal bodies, and render no public accounts of their funds, and yet there are people who have confidence in them and freely offer them money. Nay, they even issue I.O.U.s, so-called "Shtaroth," which find acceptance at the local exchange. This usage, which is devoid of any economic foundation, is to be attributed to the fact that there are many old people in Jerusalem who want to derive some sort of income out of their savings, and who invest their money in such "Shtaroth," without troubling themselves about their soundness and security. The more this class of people increases, the more do these institutions sink into debt, and the more confused does the credit system become in Jerusalem, Hebron, Safed, and Tiberias, the towns with a large Jewish settlement.

The conception of credit is not much better among the newer colonists. The erroneous ideas underlying it are due in a large measure to the administrative system of Baron Edmond de Rothschild. The millions of francs poured out from Paris for this wholesale philanthropy were not received here under the proper name of "charity," but were always regarded as "credit." There thus developed a credit system which is almost without parallel. So-called "loans" of 40,000 to 50,000 francs

were granted to people who had neither land nor any other means, and who were not worth a single penny of credit in the European sense of the term. I know colonists who owe the Baron 100,000 francs, and many even 150-300,000 francs. Baron de Rothschild's administrator gave these large subventions with a light heart, as from the business point of view they were not large sums for his chief, and the colonists stretched out their hands with an easy conscience, as they asked not for alms but for a loan from a wealthy financier. Thus have credit and charity become identified, introducing demoralization among the new settlers.

The Chovevei Zion, with its moderate resources, struck out on the same path. The credit system which was practised by Baron de Rothschild's administrator with millions was repeated by the Chovevei Zion with thousands and tens of thousands of francs. Colonies were founded, poor people were subsidised, labourers without means were settled on the land—not in the name of charity, although it was clear that they would never be able to pay their debts, but again under the imposing guise of "credit" and "loans." There are rich colonists here who otherwise enjoy good credit and owe the Chovevei Zion small sums, and who yet categorically refuse to settle their debts however small they may be. A little while ago a wealthy colonist, who had purchased a farm in a Jewish colony a few years ago, sold it at a handsome profit of about 15,000 francs. Thereupon the representative of the Chovevei Zion insisted upon the payment of a claim of 1500 francs. The attitude taken up by the colonist was really remarkable. He declared that there was an attempt to rob him.

When the Anglo-Palestine Company was established in the country seven years ago, and began its banking activity, it had from the very start to reckon with the legacy of its predecessors. It had to fight against the old idea of credit in order to be able to introduce a rational credit system. The banks already in existence were accustomed to grant open credits without any definite settlement-day, but the Anglo-Palestine Company intro-

duced modern methods from the beginning. With a few exceptions, it granted no loans without security but, as is customary in Europe, it demanded purely commercial bills representing the equivalent value of purchased goods. It also succeeded in introducing commercial bills payable in thirty or forty days in the grocery trade, and three months' bills in the timber trade, which were handed over to it for discounting. The Anglo-Palestine Company also opened credits for the local industrial undertakings against customers' bills for articles sold or against goods pledged with it. It always made it a principle not to grant a larger loan than that which would enable the undertakings to develop according to local requirements. Those firms which were not satisfied with the loan from the Bank, and raised money from other sources to extend their business to an undue degree, have unfortunately not been able to exist, and have had to wind up their affairs.

Owing to the influence of the various factors above mentioned, it was with considerable difficulty that the system of commercial credit with a compulsory settlement-day was established in Palestine. There naturally arose no little dissatisfaction with this method of action on the part of the Anglo-Palestine Company, and a great deal of criticism was directed against its newly-introduced procedure. This difficulty was even much greater in regard to loans to the colonists. Thanks to the previous system, when little concern was shown about the repayment, applications for loans have been made to the Anglo-Palestine Company by colonists which were utterly devoid of any solid basis.

In order to introduce a European system into the colonies, the Anglo-Palestine Company resolved to establish co-operative societies. It was guided by the idea of inculcating among the people the principle of self-help. It was not the Anglo-Palestine Company that should found the societies, but the initiative should proceed from the colonists themselves. For this purpose the Anglo-Palestine Company issued popular leaflets and pamphlets upon the importance and significance of

the co-operative societies and distributed them in the colonies. But the colonists were far from being able to understand the principle of self-help and the great benefit which such societies yield. So far, there are only mutual loan societies, whose object is to take up a loan upon collective security ; but despite the numerous efforts of the Anglo-Palestine Company, societies comprising all branches of economic activity, such as co-operative stores, co-operative societies for the sale of natural products and for cattle-rearing, have not yet been established. It is also notable that the colonists are now beginning to exchange their short-term bills for long-term bills, a phenomenon which is not infrequent in Europe too. But one may expect that the co-operative societies will develop in the near future and extend their activity to all spheres of economic life.

When the Anglo-Palestine Company first began its operations it thought only of introducing short-term credits ; but the needs of the colonists and of the urban population have in course of time produced the necessity of long-term credits, which are to assist in the completion of plantations and the building of houses. The Bank, therefore, made an effort to acquire deposits for long periods in order to be able to meet these needs. But the Anglo-Palestine Company experienced great difficulties in connection with these loans, which could only be granted upon a mortgage of real property. On the one hand, the debts of several colonists, in the form of short-term credits, are so considerable, that a further loan could not merely be of no benefit to them, but could even ruin them ; and on the other hand, the real property or estate mortgaged to the Bank affords no sufficient guarantee, for the following reasons : In the first place, no bank in Turkey has the right to accept mortgages in its own name ; secondly, the agrarian laws here are so confused and ambiguous that a mortgage transaction would not be safe even for private individuals ; and thirdly, experience has taught us that in the case of inability to pay on the part of a Jewish debtor of the Anglo-Palestine Company, it is impossible to alienate

the mortgage, as one Jew does not want to buy the property of another Jew and the Bank will not sell it to a non-Jew. The Bank has therefore granted only such long-term loans, the repayment of which is adequately guaranteed in the case of farms by the harvest or in the case of house-building by the rent.

The Bank has thus carried on its activity as a credit-institution in three different ways: it has granted short-term loans to manufacturers and merchants against customers' bills or goods; it has introduced co-operative societies for colonists, labourers and small tradesmen; and finally it has granted long-term agrarian credits within restricted limits to cultivators and house-building societies. Loans have also been granted to local Jewish educational and charitable institutions, payable upon the receipt of their annual subventions and contributions.

Among the present Jewish population of Palestine and within the narrow sphere of its economic activity, an extension of loans in all branches is possible only in a very small degree. An extension on a large scale, such as many have in view, will only become possible when the Jewish population here will greatly increase, and create something new in the sphere of colonization, commerce and industry.



DR. N. KATZENELSOHN (LIBAU).
Chairman of Board of Directors of Jewish Colonial Trust.

To face p. 127.

THE ANGLO-PALESTINE COMPANY

By Dr N. KATZENELSOHN (Libau)

WHEN Napoleon I. uttered his well-known saying : "The bank belongs not only to the shareholders but is the property of the nation," he naturally thought only of issuing banks. But that an ordinary bank can become not merely the property of its shareholders, but also of a nation, is seen perhaps in the most striking and peculiar manner in the case of our Zionist banks—the Jewish Colonial Trust (*Jüdische Colonial Bank*), Limited, and its affiliated institutions, the Anglo-Palestine Company, Limited, and the Anglo-Levantine Banking Company, Limited.

The mere number of the shareholders (over 135,000) shows that we have to do here with a people's movement, and this is further illustrated by its mode of operations. Without losing sight for a single moment of the commercial principle—the only sound basis of financial transactions—both the Board of Management and the shareholders always bear in mind that neither the yielding of big dividends nor the accumulation of reserves is their sole business. The business of the Jewish Colonial Trust is always to be the financial instrument of the Zionist movement, and its principal aim has always been regarded as the industrial and commercial development of Palestine and the neighbouring countries. Hence, immediately after the creation of the Jewish Colonial Trust, steps were taken to establish the Anglo-Palestine Company, which began its operations in 1903. To-day it has active branches in Jaffa, Jerusalem, Haifa, Hebron and Beyrouth, whilst a new branch has recently been opened in Safed.

The Anglo-Palestine Company has now become so important a factor in the life of Palestine that a descrip-

tion of the country would not be complete if this institution were not mentioned. At the Ninth Zionist Congress I had the opportunity of giving an account of the sphere of operations of the Company (Official Report, p. 174*ff.*). I now propose to add a few more details, and to deal somewhat more fully with the financial operations of the Company, so far as these can be expressed in figures, so as to use the clear and occasionally resonant language which those figures speak, for the purpose of drawing certain conclusions. In the first place, let us consider the liabilities.

Besides the paid-up capital (which was originally £39,000, and rose in 1907-08 to £68,000, and in 1910 to £100,000), the liabilities in Palestine consist principally of deposits and current accounts of clients. These were in round figures as shown on opposite page.

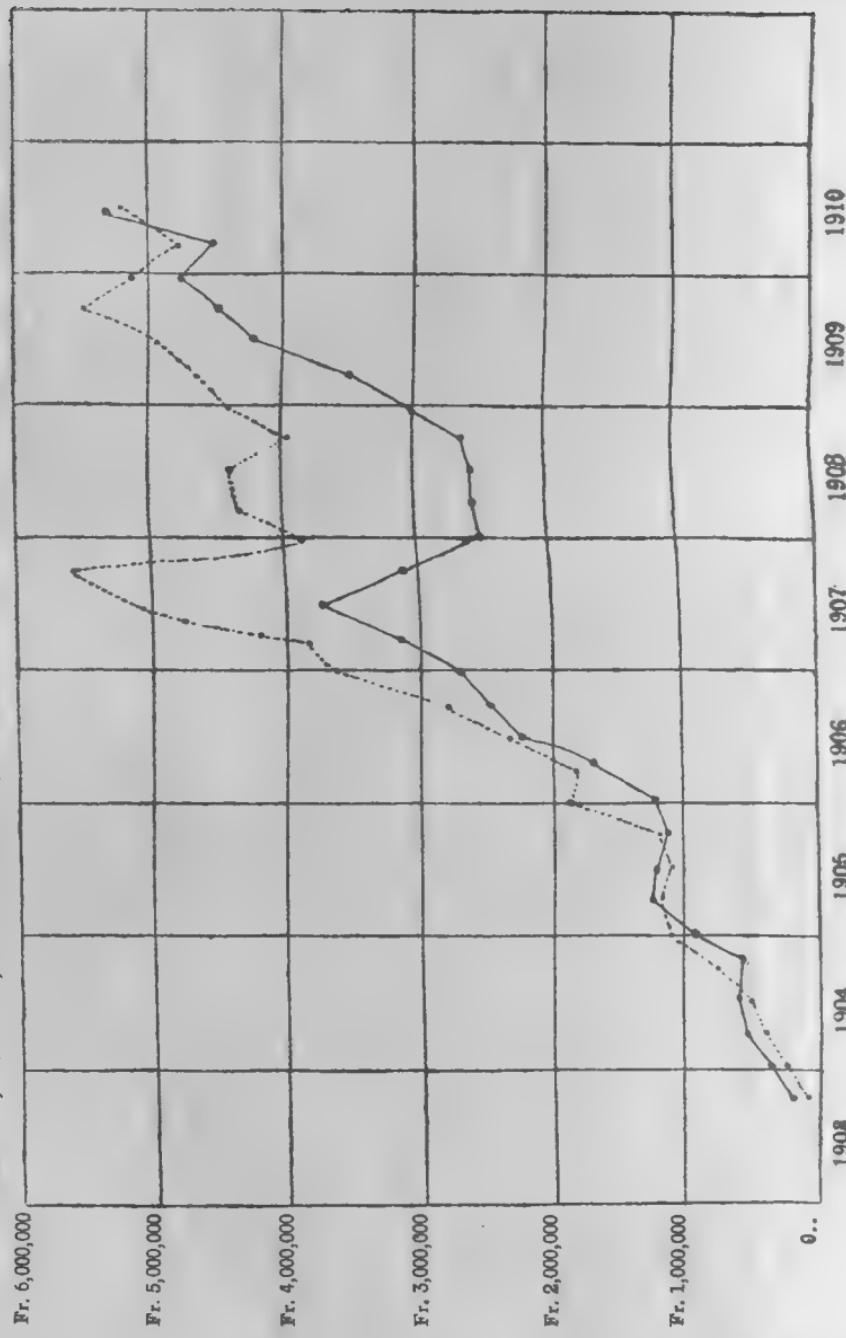
From the point of view of bank finance, the above figures suggest the following question: Are these liabilities dependent upon a season, *i.e.*, is there a certain period of the year in which the deposits are greater than in other periods? A look at our diagrams shows that this is hardly the case. It appears, it is true, as if the deposits increase more rapidly in the first half of the year than in the second half, but this is easily explainable, as in the first half of the year the influx of tourists brings some money into the country and the export of oranges also shows its influence. With the exception of the year 1907, in which a run took place (to which reference will be made later) and the deposits considerably diminished, a perfectly regular and even very rapid increase of deposits is to be noted. The present total of about five and a half million francs is nothing remarkable, but for the modest circumstances in Palestine it represents quite a considerable sum. It is all the more striking, as the rate of interest which the Anglo-Palestine Company can pay naturally appears very small for Oriental conditions. This amount, and also its very rapid increase, show not only that the bank enjoys a great deal of confidence, but even more—that

THE ANGLO-PALESTINE COMPANY

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1903						1904					
		31st March	30th June	30th Sept.	30th Dec.	31st March	30th June	30th Sept.	31st Dec.		
JAFFA	·	—	—	215,000	283,000	530,000	583,000	478,000	629,000	629,000	
JERUSALEM	·	—	—	—	—	—	—	—	370,000	370,000	
JAFFA	·	688,000	592,000	631,000	654,000	1,032,000	1,263,000	1,380,000	1,459,000	1,459,000	
JERUSALEM	·	564,000	615,600	494,000	563,000	663,000	982,000	1,124,600	1,165,800	1,165,800	
BEIRUT	·	—	—	—	—	—	—	58,800	58,800	58,800	
		1,252,000	1,207,600	1,125,000	1,217,000	1,695,000	2,245,000	2,563,400	2,683,600	2,683,600	
1905						1906					
JAFFA	·	—	—	—	—	530,000	583,000	478,000	990,000	990,000	
JERUSALEM	·	—	—	215,000	283,000	—	—	—	—	—	
BEIRUT	·	—	—	—	—	—	—	—	—	—	
		592,000	615,600	494,000	563,000	—	—	—	—	—	
1907						1908					
JAFFA	·	1,773,000	1,927,000	1,543,000	1,360,000	1,202,000	1,222,000	1,275,000	1,433,000	1,433,000	
JERUSALEM	·	1,243,000	1,386,000	1,324,000	841,000	948,000	1,063,000	992,000	1,114,000	1,114,000	
BEIRUT	·	137,000	315,600	178,300	304,000	391,000	279,500	300,900	345,400	345,400	
HEBRON	·	—	3,080	4,170	8,660	10,450	7,210	21,645	22,464	22,464	
HAIFA	·	—	—	—	—	—	—	—	77,000	77,000	
		3,153,000	3,631,680	3,049,470	2,513,660	2,551,450	2,571,710	2,589,545	2,991,864	2,991,864	
1909						1910					
JAFFA	·	1,863,000	2,428,000	2,491,000	2,793,000	2,627,000	3,045,000	3,045,000	—	—	
JERUSALEM	·	1,134,000	1,262,000	1,329,000	1,286,000	1,268,000	1,524,000	1,524,000	—	—	
BEIRUT	·	304,800	326,100	299,100	360,400	286,200	385,800	385,800	—	—	
HEBRON	·	23,110	23,420	31,340	28,530	26,530	21,315	21,315	—	—	
HAIFA	·	137,500	167,600	301,800	210,400	262,200	335,600	335,600	—	—	
		3,462,410	4,207,120	4,452,240	4,678,330	4,469,930	5,311,715	—	—	—	

ANGLO-PALESTINE CO., LTD.
 Discounts, Advances, Current Accounts, etc. (Assets). Deposits and Current Accounts (Liabilities).



some money comes into the country for which, unfortunately, there is not much use at present. This is a phenomenon that is observed in many countries in which agriculture makes some progress, but where trade and industry are comparatively poorly developed.

The rapid fall of the curve at the end of 1907 shown in the diagram is very instructive. Almost without any particular grounds a run took place then upon the Jerusalem branch. Rumours, which really had nothing to do with the Anglo-Palestine Company, suddenly caused nearly half of the depositors to withdraw all their deposits within a very short time, only to return them gradually afterwards. This fact serves as a warning how careful one must be in such countries to have liquid resources, and as a matter of fact in a much higher degree than is necessary in a European bank.

Let us now consider the more important aspect—the assets of the company. A strict division of its operations into discounting bills of exchange, advances against goods, loans at call, etc., as is customary among European banks, would be of little use under the conditions of Palestine. The bill of exchange has not yet found much recognition there, and it is to the credit of the Anglo-Palestine Company that it is endeavouring to introduce the bill of exchange into commercial usage more and more. It was no easy task to bring home to the public the advantage of this token of value, and even on my recent tour through Palestine I met many tradesmen to whom the bill of exchange was still something incomprehensible. Similarly, one cannot make a strict dividing line between advances against goods or land on the one side, and insecure credits on the other, as these intersect very often. We had therefore best take the total sum which the Company has outstanding against bills, goods, etc. These are:—

		IN JAFFA	IN THE BRANCHES
1903	31st October	123,850	—
	31st December	243,190	—
1904	31st March	405,730	—
	30th June	521,460	—

		IN JAFFA	IN THE BRANCHES
1905	30th September	748,240	—
	31st December	787,970	331,270
	31st March	747,500	521,400
	30th June	801,290	361,180
1906	30th September	1,042,650	359,780
	31st December	1,358,100	457,500
	31st March	1,259,410	531,170
	30th June	1,590,230	669,260
1907	30th September	1,999,430	2,091,680
	31st December	1,908,760	1,864,000
	31st March	1,684,040	1,149,340
	30th June	2,137,640	2,969,690
1908	30th September	2,819,970	2,784,740
	31st December	2,808,740	1,748,360
	31st March	2,408,800	2,087,260
	30th June	2,641,600	1,748,360
1909	30th September	2,787,880	2,094,000
	31st December	2,422,330	2,001,500
	31st March	2,166,480	2,447,180
	30th June	2,298,050	2,682,150
1910	30th September	2,506,990	2,899,350
	31st December	2,534,280	2,544,430
	31st March	2,101,500	2,593,210
	30th June	2,183,760	3,034,460

These figures are shown in the diagram by a dotted line, thus :—..... What do we notice here? The demand for money in the country increases quite rapidly until 1907, and reaches its highest point at the close of September 1907, only to fall considerably afterwards, to rise again pretty high at the end of 1909 without reaching the level of 1907, and to fall again somewhat in 1910. Here, too, no special season is to be noted, although the figures are often at their highest in the autumn. It is of course questionable whether one may draw any conclusions from so brief a period in the activity of a bank. But it really does seem as if we could not reckon, for the present at any rate, upon such an increase of the business as took place until 1907. Of course the scene can suddenly change. As soon as there is a beginning in the industrial and commercial development of the country, which we can expect with some certainty in the present circumstances, there will doubtless arise a strain in the financial situation, and the Anglo-Palestine Company will be compelled

to have a much larger supply of money. For the present, however, a certain satiety has doubtless set in, which is quite evident both in Jaffa as well as in the other branches.

If we compare the two lines of the liabilities and assets with one another, we see that the latter begin to rise much more rapidly, but that the former rise much more regularly, and finally that the total of the deposits, both in Jaffa and in the branch banks, is larger than the credits distributed throughout the country. We thus see that the banking policy of the Company is hardly determined at all by its status, and that at any rate it is not paucity of means which in any way influences the total of the deposits, which is regulated solely by the demand and the conditions in the country. Of course, I am speaking here of a demand for money which is commercially justified, and for which there is security. This independence of the Anglo-Palestine Company is rendered possible only because it has behind it the Jewish Colonial Trust in London, which provides it with the necessary resources. Still more important for the Company is the question of liquidity. European banks are required, as a rule, to have two-thirds of their deposits in assets which can immediately be turned into money (securities, bills, etc.). But in the Orient the position is much more difficult. The bills, even those which are quite good, are realizable with difficulty, and it is hard to raise money even on sound securities. Besides, there is the general difficulty of raising money there, and we thus see what precautions the banks in the Orient must take, and what large amounts of ready cash they must always have in hand, and what large deposits they must keep in other first-class institutions. This question is easily solved for the Anglo-Palestine Company. It must also have a somewhat large amount of cash, but, apart from this, it is always covered by the Jewish Colonial Trust. The assets of the Jewish Colonial Trust are exceptionally fluid, as the relation of its fluid assets to its deposits far exceeds the usual bank level, and it is thus always able to provide its

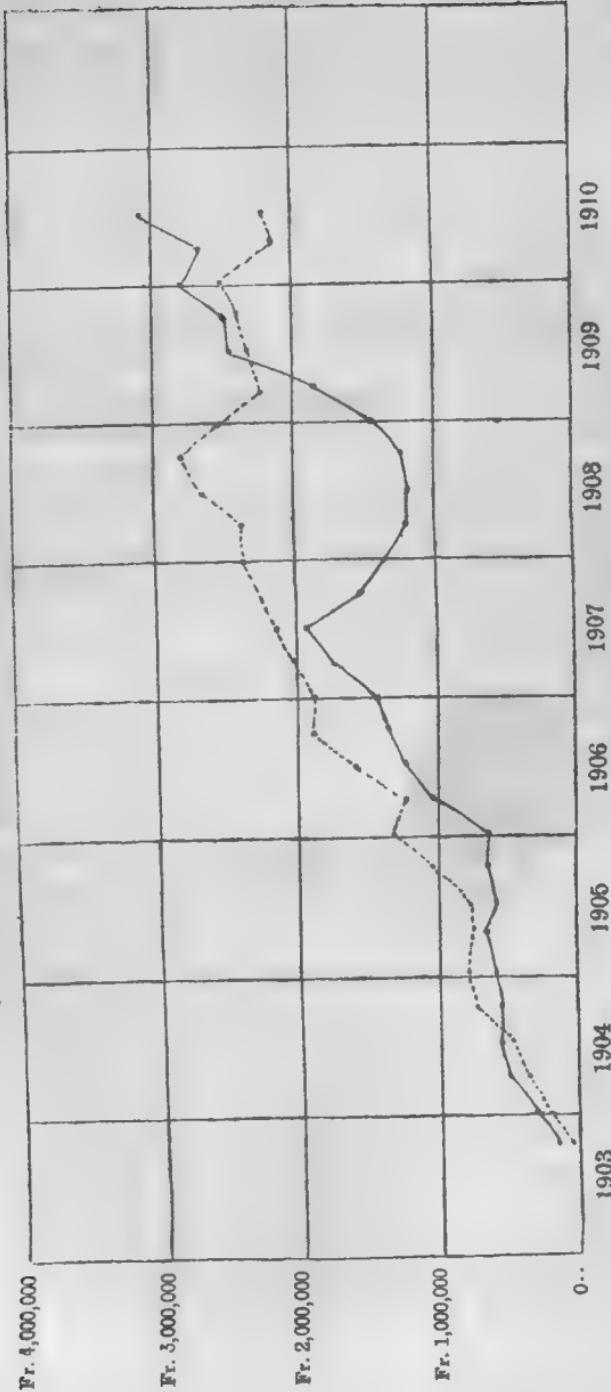
affiliated institution, the Anglo-Palestine Company, with large sums at any time. Such was the case, for example, on the occasion of the run at the end of 1907. The Anglo-Palestine Company readily paid out within a few days not only all deposits which it had at call, but also those for fixed periods, which were due much later, and the total amount which it paid out was not inconsiderable for the local conditions. This naturally strengthened confidence in the institution still more.

I must, in conclusion, refer to the very beneficent activity of the bank in the establishment of mutual loan banks, in the building of houses, in the purchase of land, and so forth. Very often the Company not merely provides the money for housing schemes, but also initiates new enterprises and finances them, and it is at present engaged upon the important question of a water supply and other enterprises.

Last, not least, I should like to mention that the increase of the profit of the Anglo-Palestine Company is proceeding quite regularly. In the first years the profit was very modest; in the year 1907 the net profit was £2155 upon a capital of £39,000, and a dividend of 9d. ($3\frac{1}{4}$ per cent.) was paid. In 1908 there was a profit of £4794 upon a share capital of £69,700, and after a reserve of £1500 was set aside, we were able to distribute a dividend of 10d.—somewhat more than 4 per cent.—and carry £505 forward to the new account. In the year 1909 the net profit upon a capital of £72,000 was £4976: of this £1000 were set aside as a reserve for doubtful debts, and a dividend of 4 per cent. was declared. The net profit for the year 1910 amounted to £3653, 13s. 5d. upon a capital of £72,840, and a dividend of 10d., or $4\frac{1}{2}$ per cent., has been declared. £25,202, issued in the second half of the year, rank for dividend only from the year 1911. If one bears in mind that the management of the bank is guided not merely by the question of profits, the above results are not unsatisfactory. It is of much more importance that the Anglo-Palestine Company has become a powerful factor in the country. It has contributed a great

JAFFA BRANCH,

Discounts, Current Accounts, etc. (Assets).
 Deposits, Current Accounts (Liabilities).



deal towards the development and advancement of the country, and has infused new life into the people.

R° 18

The Anglo-Palestine Company, Ltd.



This is to Certify that the Actions comite
of des Zionisten Congresses of Vienna, Austria
is the Proprietor of Ten shares of £ 1 each Numbered 1 to 10 inclusive in
The Anglo-Palestine Company, Limited
subject to the Rules and Regulations of the said Company
and that there has been paid in respect of each of such
Shares the sum of ONE POUND.



Given under the Common Seal of the said Company
this 13th day of February 1903.

Devotions

~~SECRET~~

THE RETURN OF THE JEWS TO AGRICULTURE

By Dr ARTHUR RUPPIN (Jaffa)

THE principal difficulty in regard to a concentration of the Jews in Palestine is the economic difficulty. It consists in the deficient attractive power of Palestine from the economic point of view. The Jews of Eastern Europe, it is true, suffer material need and want to emigrate, but their goal is not Palestine but America. The stream of emigration cannot be diverted by fine words and an appeal to national sentiment; it flows with inflexible necessity in the direction where the prospects of a living are best. In America, the great land of industry, the Jew with means finds a living as an employer, or if without means as a workman, and that, too, in the same or similar occupation which he had followed at home. But in Palestine, the land of agriculture, he can find a living as a rule only by abandoning his former occupation and devoting himself to agriculture. The latter process is by no means easy. Leroy-Beaulieu actually maintains that it is altogether impossible for the town-dweller to become a peasant; but this contention goes too far, and can be refuted by the fact that there is a certain number of Jews in Palestine who have undergone the process of evolution from town-dwellers into real farmers. There is, however, no doubt that the evolution is very exacting and in many cases unsuccessful.

What is to be done in order to make the Jews feel at home in agriculture? A systematic plan would be to train Jewish children in Europe or in Palestine in agricultural schools and on farmsteads, and then to settle them as colonists in Palestine. But this method is as cumbersome as it is expensive: the training and

settlement of every colonist would cost from £750 to £1000, and it is difficult to see whence this enormous sum of money is to be obtained. In our opinion, this method will always have merely the character of a laboratory experiment. It must be adopted in the early stages of colonization in order to solve various technical questions, and to prepare the way for colonization on a large scale, just as in modern manufacture on an extensive basis a laboratory experiment precedes practical application on a large scale. If not merely hundreds but many thousands of colonists are to be created, private interests with private means must be induced to engage in colonization. But how is this to be achieved? The experiences of Jewish colonization in the past have shown that it is impossible, as a rule, to convert persons of middle age, who have hitherto been tradesmen and manual labourers, into agriculturists (in the narrower sense of the word as opposed to planters).

There are two possible ways of solving the difficulty :

(1.) Persons with means should devote themselves not to agriculture but to horticulture, *i.e.*, they should take up the planting of fruit-bearing trees. The soil of Palestine is exceptionally suitable for such plantations and their yield is very high. Once the plantations produce fruit, they do not require any particular great care, and they can be tended by people who have hitherto had no knowledge of agriculture. It is quite true that these people do not thereby become agriculturists; but they live in an agricultural environment, and their children who grow up will already become real farmers especially if care is taken that the children should receive elementary instruction in agriculture in the village school or from travelling lecturers, and if their interest in agriculture is aroused by means of school gardens, etc. This elementary instruction is particularly necessary in the case of the daughters of colonists, whose lack of training and interest in agriculture is so unpleasant a feature in the Jewish colonies of the present day. The existence of many a colonist has been rendered impossible, owing to the fact that his wife

had no knowledge of and showed no interest in the tasks that fell to her share in a properly conducted farm, and important branches of the agricultural industry, such as dairy-farming and kitchen-gardening, could not develop in the Jewish colonies principally because the women did not devote themselves to the work.

The Jewish colonies in Judea, which are mainly plantation colonies, furnish a proof that the second generation adapts itself very well to the farming vocation, even to agriculture itself. It is this second generation to which Zionism should devote its attention, in which it should place its hope, and on whose account it should stimulate the parents to acquire plantations.

(2.) Persons without any or with only a small capital cannot purchase fruit-bearing plantations. If they are old and ignorant of farming they have no prospect of making a livelihood by farming in Palestine. But if they are young, they can as labourers acquire a knowledge of farming in the course of several years. After they have obtained the necessary knowledge the opportunity should be offered to them by leasing a piece of land, or by participating in a large farming concern, or through the establishment of Co-operative Settlement Companies, such as Dr Franz Oppenheimer advocates, to acquire a certain independence. If they put forth much energy they could earn a very high wage, which would enable them in the course of several years to save a decent fund, with which they could purchase a small holding, found a family, and make further improvement by dairy-work and also by cattle-rearing, kitchen-gardening, and poultry-farming. Hitherto the Jewish labourer in Palestine has lacked such an opportunity. He can support himself by his wages, as long as he is unmarried, but he is unable to found a family and rise towards independence.

It may be safely assumed that persons with capital and young labourers would go to Palestine in large numbers if the former were certain of obtaining fruit-bearing and profit-yielding plantations for their money, and if the latter were sure that they had an opportunity

of acquiring property and independence. Both guarantees have hitherto been lacking, and hence the current of migration into Palestine has been very feeble. Many Jews cherish the idea of settling in Palestine, and if the process of settlement were made easier and more practicable for them, they would convert the idea into a reality; but unless this is done their wish will simply evaporate into thin air. It is the duty of the Zionist Organization to come to the help of those who merely hope and hesitate, to direct their thoughts and wishes along definite channels, and to show the way towards their realization.

A first attempt in this direction has been made by the establishment of the Palestine Land Development Company. It addresses itself in the first place to Jews with some capital, to whom, by means of its dealings in small holdings, it offers the opportunity of buying land that has been well prepared and is suitable for immediate settlement in plots of any size desired.

Until now it was very difficult even for Jews with means to acquire land in Palestine capable of cultivation, because, as a rule, only very large pieces of land, far exceeding the requirements of a single individual, are to be bought, and these are in such a poor condition that they cannot be settled upon unless improvements are previously made. The Company will give every purchaser his holdings in such a condition that he will immediately be able to work the soil with European implements, and he will also find roads and a water-supply ready. Whoever feels that he has sufficient strength and capacity to carry on agriculture, *i.e.*, cereal culture, upon this soil, and is willing to risk his money upon it, can do so; but to all those who are not confident of such a power, the Company offers, in addition to the land, a planting-agreement, by which it undertakes to lay out a tree-plantation on the land, on behalf of the purchaser, and to tend it until it produces fruit. In this way the purchaser in Europe can attend to his occupation until his plantation in Palestine bears fruit and guarantees him a secure livelihood. The Company will

make a special attempt to organize large groups of such planters in the Jewish centres of Eastern Europe and to form the entire colonies out of these groups in Palestine.

The Palestine Land Development Company furthermore devotes its attention to the labourers. Not only will it establish large farmsteads partly as an end in themselves, partly in connection with its work of parcelling out and improving small holdings and giving Jewish labourers the opportunity of training and employment upon them; but it also wishes, by allowing the labourers to have a share in the profits corresponding to an increase of energy on their part, to give the labourers the opportunity of saving money with which they can build a cottage and undertake kitchen-gardening poultry-rearing, or dairy-farming. For a number of years afterwards the labourers will have to derive their main earnings from their hired labour, but thanks to their own cottage and their own little farm, they will have the opportunity of marrying and sharing the management of the farm with the wife. The modest, but secure existence which they will thus acquire will make them contented and rooted to the soil, and should certainly be sufficiently alluring to attract many vigorous young men from Eastern Europe to Palestine.

If the Company should succeed in creating plantations on the account of Western Europeans, and also in promoting farmsteads on a large scale, it would be comparatively easy to win another element of the Jewish population for agriculture, namely, the Oriental Jews, *i.e.*, the Jews from Yemen, Urfa, Aleppo and Morocco. They could find employment side by side with the labourer from Eastern Europe on the estate of the Company, and they would, in many cases, be the first to render the employment of Jewish labour possible, because only they, with their modest needs, could hold out against the competition of the non-Jewish labourer. The East European labourer is unable to cope with this competition, so far as mere manual labour is concerned, and he can only make headway where the work involves intelligence and trust-

worthiness on the part of the labourer in a considerable degree.

It will thus be seen from the outline given here that the Palestine Land Development Company is an important, perhaps the most important, factor in the task of adapting Jews to agriculture. It is to be hoped that when its objects become more and more appreciated, it will also find the large sums necessary for its work.

VINE PLANTATION IN A COLONY.

To face p. 142.



THE RENAISSANCE OF THE HEBREW LANGUAGE IN PALESTINE

By DAVID YELLIN (Jerusalem)

I

WITH the strengthening of the national sentiment in a people—that feeling which produces in the component parts the consciousness that together they form one whole—there is to be noted likewise a natural striving to cherish and develop the possessions which belong to it. These possessions, which have imparted to the nation its spiritual physiognomy in the course of its historical development, are beloved by the component parts, in the consciousness that they are exclusively their own property.

These possessions are : First, the peculiarities of the people, its habits, its conceptions of the world and of the phenomena of good and evil, beauty and ugliness, with the manner of life that results from all this:—its laws and teachings. Secondly, the outer covering in which the people clothes its spiritual interior and gives it expression :—its language. Thirdly, the place which combines all the component parts in a communal life and continuous interaction, and influences the intellectual productions of the people through its character, climate, and form :—the land.

Since the time when destiny made of the Jews a people “scattered” among all nations, they have also remained a people “separated” from all nations. They refuse to be absorbed by the peoples into whose lands fate has led them. They feel themselves perpetually divided from the rest by their spiritual possessions, which stamp their mark indelibly on the very fibres of their being ; while, on the other hand, they are strongly

attracted towards their brethren in race, wherever these may be living. The tie which unites the Jews of various lands, and their mutual influence on each other, are much stronger than their points of contact with their environment. Even at a distance from his land Israel has not ceased to lead a national life, through his education, his language, and his hope of possessing a land. These three possessions he has always accounted holy: the holy Torah, the holy language, and the holy land. Although the sages said "Hear (the Shema) in any language thou understandest," and "the Megillah may be read to those who do not understand Hebrew in a profane language," yet the people has never ceased to offer its prayers in Hebrew, and to read the Megillah only in Hebrew.

Still, environment has a power of its own. The long *Golus* existence, with its two thousand years of subjection, has forced us to compromises. The simple needs of every-day life lay fetters on the activity of the mind. This has become observable in connection with our national speech. Being a minority in a strange land, and compelled, through the conditions of the *Golus*, to enter into business relations and to be in continual intercourse with its environment, our people was not able to live altogether by its own tongue. It had everywhere to acquire the strange language, in the same way as it had to live from the products of its abode for the time being. Still, the strange language was not able entirely to oust the national language. Daily the Jew expressed his aspirations and emotions, his devotion to God, only in Hebrew; all his intellectual treasures he preserved in Hebrew, and in this language he wrote letters to his friends and acquaintances. He even Hebraized foreign languages, by employing them in a Hebraic script—alike in Persia and in India, on the Seine and on the Rhine. Nevertheless, the national tongue remained only partially alive. The same Jew who was wont to correspond with his co-religionist abroad in the national tongue spoke to him at home in another language. Accustomed

through generations to speak a strange language, and to employ it daily in his intercourse with his surroundings, the Jew in the end came to use this strange language even in his own house and towards his own co-religionists, contenting himself meanwhile with clinging to his own language through the medium of books and writing only, just as in regard to his land he contented himself with the hopes of future days. The long *Golus*, which dulled the national sensitiveness, also destroyed the national language as the living medium of intercourse in the home. The same phenomenon may be observed among other peoples also, namely, that with the weakening of the national feeling there comes an almost intentional neglect of the native language. In the palace of the German, Frederic the Great, French was commonly spoken, and in Russia it was formerly the practice to designate all military officials (who presumably are the defenders of the fatherland), with German titles. This is what happens among peoples who live on their own soil and are quite independent. What wonder, then, if the Jewish people, which for two thousand years has been sojourning in strange lands, and has pictured its return to its own land as possible only through supernatural means, has not maintained its own language in all its vital functions? But what do we see in the countries mentioned at the present day, when there has been a revival of the national spirit and national pride? The German Government is taking pains to eliminate foreign words from its national language and to replace them by pure German terms, while Russia is now waging a war of extermination against the Polish language, and seeks forcibly to Russify the Polish schools.

The last few years have brought to the Jews also the idea of a national renaissance, the yearning for a full and complete national life. Throughout all Israel has resounded the cry: "Enough of the long *Golus* existence in strange lands! Let us return to the land of our fathers, in order to lead there in unison the life of a healthy

and vigorous people!" In these words is proclaimed also the destiny of the national language to become once more a living tongue. The thought of the ancient land awoke of itself the thought of the ancient language. When the people again begins to live in its own land, it must also have its own language on its lips, it must make use of all the factors which remind it of its national existence. We may quote the dictum of Rabbi Meir: "Whoever lives in *Erez Israel*, speaks the holy language, and reads the *Shema* morning and evening, is sure of partaking in the future world" (Talmud Yerushalmi, Shekولim, 3).

The revival of Hebrew as a language of conversation was first proclaimed and effected, in the face of heavy difficulties, by the well-known writer, E. Ben-Jehuda, author of the Hebrew *Millon*, who this year celebrates the thirtieth anniversary of the activity which, both with his pen and his person, he has devoted to this ideal.

II

When the Hebrew language lives on our tongues, it reminds us of and brings us nearer to the ages of our nation's glory in the past, it stimulates and inspires us, and makes us forget the *Golus*, with all its hideousness.

We live with the picture of our ancestors' lives before us, as they sat under their vines and fig trees; we speak as Abraham, Isaac and Jacob spoke. Just as in traversing the land we see the early history of our people rise up again before our imagination, every monument and every heap of stones reminding us of some event in those distant days, so the proverbs and idioms of our ancestral language and the quotations from our poets and prophets, bring these to life again before our mind's eye.

We speak not only the language of the ancestors of whom we have such good reason to be proud, but at the same time also the language of the Bible, that immortal book which is our pride and our ornament, and which has become a light and a treasure to all civilized peoples.

We speak the language in which David composed the Psalms, in which Elijah thundered from the summit of Carmel, in which Jeremiah hurled forth his discourses "that broke the rock into pieces," in which God Himself proclaimed "His holy words from the flaming fire."

"What language are you speaking?" an English lady once asked me, as she heard me conversing with a friend in Hebrew.

"We are speaking Hebrew."

"Hebrew? What is that? The jargon which the Polish Jews speak?" and she puckered her mouth a little as she asked the question.

"No, lady, we are speaking the original language of the Bible," I answered with dignity. You can imagine the astonishment of the lady, who could not comprehend how any one could still presume to converse in this exalted language. And what a power has this language to bind hearts together when we converse in it! What tender feelings of kinship it awakens in us! My friend need not make a concession to me and speak the language of my *Golus*, nor need I do him a favour and speak the language of his *Golus*. We speak a language which is common to both of us from days of old a language which is altogether our own, and not the language of those who once persecuted us with brutal hatred.

And, finally, we must in any case learn this language, if we are not to destroy every tie of religion and history. As a matter of fact, we are masters of our own language, only we are not accustomed to use it conversationally. What then should induce us in Palestine—the meeting-ground for Jews of all lands and all *Golus* languages—to enrich ourselves with the doubtful acquisition of various jargons, when we all possess a common language, in which we are only short of a certain amount of practice? It is surely much easier to acquire practical command of a language which we already know theoretically, than to start learning manifold jargons, which are not the slightest honour to us, and merely remind us of the lands of darkness and fanaticism from which we have been violently expelled.

In a word, by speaking Hebrew, we assist the national work and at the same time benefit ourselves.

III

The intellectual and moral benefits to be derived from living Hebrew conversation are most clearly discernible in the education of children.

What a heavy task to the tender child is the reading of Hebrew, when not a single word is intelligible to him! The lesson becomes mechanical, tedious, painful, and repulsive to the child. For what purpose and for what reason must he learn something that he does not in the least understand? He has not the same pleasure as a child who learns to read in a language that he understands, and after every beautiful sentence is anxious to decipher the next. He is not helped in the reading lesson by such a knowledge of the language as would enable him to conjecture from one word or clause the meaning of the next. Everything here is dumb and meaningless to the child, and he has to grope about in the dark. He has only spiritless dead beings before him—and what child is not afraid of death? What child is not anxious to be among the living?

After learning to read mechanically, he is started on the prayer-book, in one of two ways. Either he reads for the sake of reading (often, too, by heart), without having the least idea what he reads, without in the remotest degree suspecting the tenderness, beauty, fervour, and deep emotion contained in the prayers. The result of this is that later on, when he grows up and understands the language, he is unable any longer to grasp the true spirit of what he has learnt in his youth. The other way is to learn the prayers through translating them into the language which he speaks. How strange and peculiar must the Hebrew language appear to him in that case! To understand what he reads, he has to learn the explanation of each word in *his* language, which alone is what he regards as a language.

The enchanting Biblical stories, the noble messages of the prophets, must be communicated to the child piecemeal, by means of text and accompanying translation. How can the child have any desire to study for himself a subject with which the teacher has not, so to speak, inoculated him? And yet these are the subjects with which our children should be familiarized as early as possible. If this is not done in their childhood, later on they will not *be able* to interest themselves in such matters. When they grow up, they will remember only the annoyances they endured through these studies, and thank Heaven that they are at last quit of them. And will there then be any room for us to hope that our children, our posterity, will love Judaism and its treasures?

In Palestine, the meeting-point of all *Golus* lands, where the parents use all possible languages (mostly various jargons), this task presents itself in a still more difficult form in the schools, where no difference is made (nor should difference be made) between Ashkenazim, Sephardim, Yemenites, Grusians, etc. The young children come together from their parents' houses without being able to understand one another, and all in a body do not understand the language of their teacher. Truly, a glorious picture!

How are the poor teachers to begin? Shall they first try to impart to the children a language which is strange to all of them (let us say, French, English or German), and then, with the help of this, instruct them in the obligatory second strange language (Hebrew)? Or shall they speak to each child in his own language, so that the whole class will be a veritable Babel for confusion of tongues?

Do you think that we have not really had experience of this? Just inquire how the schools in Palestine used to look, and what goes on in the Alliance schools even to-day.

What one feels here is the absolute necessity of imparting to the child Hebrew as a living language, even before he begins learning to read in school. The

results obtained by doing this are most gratifying. As soon as the child begins to read the first word in Hebrew, he immediately understands its meaning. He reads a sentence and knows its import. Everything has a living interest for him. When he is able to read, he begs for books in order to read in them for himself. Having learnt a passage in the Bible, he wants to know the continuation. The teacher has no need to translate every word to him, for he already knows the meaning himself. The teacher only needs to expound the subject to him, to express his own view on it, to draw the moral lessons from it, and so forth. How much trouble and labour is thus saved to the child! What living interest we thus introduce into the instruction which we impart to the boy, in order to equip him for his journey through life! He, too, is akin to Abraham, Isaac and Jacob. He, too, knows the heroes of his people—Moses, Samuel, David, Elijah, Joseph and Solomon. He lives in the life-giving atmosphere of his people, and is inspired by the achievements of the national heroes. Such a child, when he grows to be a man, will no longer think with a sigh of the hours and years which in his youth he wasted over a dry subject. A boy like this, on reaching manhood, will be proud of his people, and his heart will nobly and tenderly respond to the words: "I am a Hebrew, and fear the God of Heaven and earth!"

IV

The revival of the Hebrew language first took its rise in some houses where only Hebrew was spoken.¹ It is true that the Sephardic Rabbis had also before this frequently spoken in Hebrew, and, in particular, this language was employed at the beginning of the modern colonization movement in intercourse between the Sephardim and Ashkenazim, who otherwise would not have been able to understand one another. In

¹ As already mentioned, M. Ben-Jehuda was the first to introduce Hebrew-speaking into his house.



BOOK COVER DESIGNED BY JACOB STARK (JERUSALEM).

all this, however, there was nothing of a permanent character.

From the houses of individuals this movement proceeded to certain societies (for instance, the Palestine "B'nei Brith" lodges), which made it a principle to speak only Hebrew at their meetings and gatherings. In the same way, in many social institutions only Hebrew addresses were delivered at the general meetings. Above all, however, it was the new schools in the Palestinian towns and colonies which were to smooth the way for these efforts. Here it was made into a fixed principle to give children practice in Hebrew conversation, and to use Hebrew either partially or exclusively as the medium of instruction. With the elder children, who already understood this language, even if only as a language of books, there was not much difficulty. It was only necessary to accustom them to make use of their knowledge of the language in speaking as well. The chief difficulties were met with in teaching the younger children, and for them was created what is known as the "Ibrith bibrith" method, which was first set forth in text-books by some teachers in Palestine.¹ By this method young children are taught Hebrew, not through translation, but by a systematic use of Hebrew itself, with the help of pictorial charts and conversational exercises on the objects surrounding the child.

Hebrew as a living language was used for the teaching not only of Jewish matters, but also of general educational and scientific subjects. The progress made, however, was at first not striking. The children had come to school with the German jargon (Yiddish) or the Sephardic jargon (Ladino), so that Hebrew had to be imparted to them as a new language. The schools exercised no appreciable influence on the parents, and at home the children again used their mother-tongue. To avoid this drawback "Hebrew kindergartens," on the Fröbel system, were founded for children of three or four years, and upwards.

¹ "Ibrith bibrith," by the well-known teacher, Isaac Epstein; and the text-book "L' fi hataf," in four parts, by the writer.

In these kindergartens the children, who are not yet fluent in any language, learn to speak only Hebrew. The teachers speak, sing, play and dance with them—all in Hebrew. After two or three months the children already begin to speak Hebrew. As they spend almost the whole day in the kindergarten, they learn no other language, and at home also speak nothing but Hebrew with their parents and relatives. The tender, young children thus do, in fact, exercise a great influence on the parents; for who is there that does not love his child, and will not exert himself to answer him in the tongue he understands?

With the kindergartens arose the need for Hebrew nursery songs, which in the last few years have been produced in great abundance. These songs are the greatest delight of the young children, and may be heard in all Jewish homes on Sabbaths and festivals. The number of children in the Palestine kindergartens amounts now to thousands, and these Hebrew-speaking youngsters form the great muster-roll, the pioneers of our holy language.¹ The children who proceed from the kindergarten to the school are already quite fluent in the language, so that the school forms an organic continuation of their previous training.

Naturally the adults do not remain unaffected by this activity. Numerous families in Palestine now speak only Hebrew; many mothers have learnt Hebrew from their children; and the schools have already trained a certain contingent of mothers who understand Hebrew. Notably in the colonies, the focus of Jewish national life, there are whole districts in which the sound of no language is heard but Hebrew. Another means which has proved very suitable for promoting the Hebraic revival among the masses of the people is the performance of stage plays in Hebrew. The first attempts to do this were made in the schools, and

¹ The Hilfsverein der Deutschen Juden has founded Hebrew kindergartens in almost all the towns of Palestine and elsewhere. The number of children attending is in Palestine alone over a thousand. It also maintains a school for training kindergarten teachers in Jerusalem.

afterwards repeated outside.¹ The effect of these attractive representations in Hebraizing the general public is all the greater, because in Palestine there are no theatrical performances at all in any other language.

How, it may be asked, can a language, which has been dead for over a thousand years, awaken again to new life? And how shall we in this language denominate all the new ideas and objects which have arisen during its long sleep? That this is possible we are ourselves witnesses. But, of course, it could not be done without proper resources.

The widely ramified literary Hebrew, which treated in writing of all aspects of life during many generations; all the expressions of former days which have been preserved to us in the great storehouse of the Talmudic and Midrashic literature; those word-formations which the Talmudists and later generations borrowed at need from the other Oriental and Occidental languages—all this provides notable material for reviving the language. In the same way the various inscriptions which have been brought to light by excavations in Palestine and other Eastern countries have been of service. For instance, from the well-known "Siloam" inscription we took the word "Nikbah" as a designation for "tunnel," and from the famous "Mesha" inscription the word "Chalif" for "successor."

We must ransack the land through its length, breadth and depth to find the gems with which to deck the framework of our language, and to bring together the blocks for this great edifice. And where all this does not suffice, nothing remains to us but to form new words and to borrow from other languages (especially Oriental ones). We must do as our forefathers did long ago, and as is done in all modern languages to-day. No language nowadays is entirely

¹ The first pieces performed were "Zerubabel," "Le Médecin Malgré lui," and "Bar-Giora" (arranged by the writer), and "Uriel Acosta" and "Jaktau Jakschau" (arranged by the teacher, M. Krischewsky).

self-sufficing. Of course it must be the task of competent linguists to pass a final verdict on the new formations.¹ It is for this object that the "Waad Halaschon" (Language Board) has been founded in Jerusalem.

V

In all this, Palestine has been exercising an influence on the countries of the Diaspora, so that in our age is fulfilled the prophetic announcement that "instruction shall go forth from Zion." Scarcely had the renaissance of the Hebrew language in Palestine started its career, when at various places in the Diaspora "Sapha Berurah" societies for the cultivation of Hebrew conversation, sprang into being. As soon as the "Ibrith bibirth" method became known, numbers of "reformed" Chedarim were started in the Diaspora with this system for their basis. In the same way the Hebrew kindergartens created here have been taken as models in various cities outside Palestine (*e.g.*, in Salonica, Bagdad, New York, etc.).

The new word-formations which have arisen in Palestine have established themselves everywhere in the Diaspora, and now, in spite of the obstinate refusal of some non-Palestinian writers to accept them, have become an important element in modern Hebrew. Also the text-books composed in Palestine have everywhere found a ready acceptance and have been extensively imitated.

The only question is, how far all this will really bear fruit in the Diaspora, and how long it is likely to last. To answer this question, we must take into consideration the conditions prevailing in Palestine and in the other countries. In Palestine, alike in the towns and in the colonies, Jewish life is both locally and socially self-

¹ Besides the above-mentioned M. Ben-Jehuda, there have been engaged in this task in Palestine MM. Pines, Jawitz, Sapir, Dr Masje, Mejuches, and myself. Another result of this was the preparation of the comprehensive *Dictionary of the Hebrew Language at the Present Day*, through Ben-Jehuda.

contained. In culture the Jews are, as a rule, superior to the other elements of the population. They possess their own schools and other public institutions. The postal authorities accept addresses written in Hebrew. In this way Hebraic culture presents itself as something quite natural. Parents and children draw their intellectual nourishment from Hebrew literature and the Hebrew press, and thus they are practically uninfluenced by their environment.

Is anything like this possible in the Diaspora? In the Diaspora, where the general civilization is the dominant one, where the Jew is engulfed by the waves of his environment, where at every step he meets evidences of the modern general culture, and where one may, so to speak, learn the language of the country to a large extent merely from the advertisement-hoardings?

Can the Hebrew language secure an important place in the school-life of children who spend the day in the general schools and are occupied with their home-lessons till far into the night? The bitter truth must be confessed. The lot of the Hebrew language in the *Golus* resembles the fate of a date-tree, which has been plucked up from its roots and replanted high on the Alps, without glass-covering above and without artificial warmth beneath.

Societies for the cultivation of Hebrew conversation spring up and soon vanish again. That which from its inception bears an artificial stamp and is simply intended as a kind of sport, cannot successfully struggle for its existence against obstacles. The new word-formations which have been accepted in the Diaspora may indeed permanently enrich the literary language—but only in writing, not in conversational use.

Of all practicable steps that can be suggested, the most important is to give a Hebrew education to children in their earliest years. If we do not wish our children in the *Golus* to be given over to another people, it is our duty to devote to the nation those few years before school is begun when the intellectual activity of

the child begins to unfold itself. Wherever there is a Jewish population, Hebrew kindergartens should be founded, in which the infants can learn to speak Hebrew while playing, dancing and singing. When they grow a little older they can, in the few hours devoted to Hebrew, learn to read by the "Ibrith bibrith" method, and so become able to read with understanding and enjoyment the narratives of the Bible and the prophetic visions, besides excerpts from the Talmud, the Midrasim and Jewish history. If we give such provision to our child for his journey through life, we may confidently hope that in later years also he will derive benefit from it, more or less; that the beautiful memories of his childhood will throughout his life remain deep imprinted on his heart. Let us rescue the rising generation, in order that the future may belong to us!

schemes of Mordecai Manuel Noah, the endeavours of Moses Montefiore to improve the material and moral condition of the Jews in the old country, the propaganda for Palestinian colonization by orthodox leaders such as Rabbi Hirsch Kalischer, Rabbi Elias Hutmacher, and others, which led to the establishment of a Jewish Society for the Colonization of Palestine, the foundation in 1870 by Charles Netter of the Jewish Agricultural School, Mikveh Israel, near Jaffa—all these were the heralds of the new Jewish Renaissance.

The movement itself was not yet in sight; all these men and actions were sporadic, but gradually the competent spokesmen and guides of public opinion in Eastern Judaism became imbued with the idea of national regeneration. In the *Hamagid*, David Gordon began to proclaim the colonization of Palestine as a necessary means for the political rebirth of the Jewish people. In the influential Hebrew monthly, *Hashachar*, Ben Jehuda took up the idea with youthful enthusiasm, and Perez Smolensky became the apostle of the national ideal. Thus, Jewish public opinion was prepared, and it only required an external impetus to bring the masses into movement.

This external impetus was not far off. In the spring of 1881, there appeared on the Jewish horizon in Russia, that bloody "Mene tekel upharsin" which stirred the people to its very marrow. There began the era of the terrible pogroms and the Witches' Sabbath of Russian bestiality. The *bête humaine* celebrated its wildest orgies, and the Jews of Southern Russia passed once more through the times of Chmelnicky and Honta.

But the great moment had now arrived. With an enthusiasm which carried everything before it, Moses Lilienblum proclaimed the ideal of the regeneration of the Jewish people in the land of its ancestors. His words had an immense effect. With the tremendous emigration *en masse*, which went on aimlessly on all sides of the compass, there arose among the educated youth, as well as among the masses, the definite endeavour to create the basis for a national indepen-

dence of the Jewish people by the agricultural colonization of Palestine.

On the 15th of Ab 5642 (1882), there was taken the most decisive step in the history of the new national movement. A small group of educated young men, who had left their native land in order to set the Jewish people an example of practical work, established on the road between Jaffa and Jerusalem the first agricultural colony, "Rishon le Zion." This group, among whom were S. D. Levontin (the present Director of the Anglo-Palestine Company) and Joseph Feinberg, attached themselves to the body of pioneers known under the name of "Bilu." Already in January 1882, there had been established, with the motto "Beth Jacob l'chu v'nelchoh" (abbreviated into "Bilu"), the first students' society, which set itself the task to furnish the pioneers of Palestinian colonization. Twenty delegates of this society went on a propaganda tour through Russia, and within a short time the number of organized Bilu members had grown to about 500. In their enthusiastic idealism they overlooked the enormous difficulties of colonization without all preparation, means and knowledge. They did not shrink from the greatest sacrifices in order to set an example to their people. About the same time others laid the foundation of Jewish colonization in Galilee. In Roumania, where the national idea had received an immense impulse, both from the vain hopes raised by the Berlin Congress, as well as from the example of the national liberation of the small Balkan States, arose the groups which established the colonies of Rosh Pinah and Zichron Jacob.

The colonization movement assumed constantly larger proportions. The establishment of the colony of Petach Tikvah was followed by that of Yessod Hamaleh on the Lake of Merom. But the work of colonization, created under such circumstances, now arrived at a stage when it became evident that national enthusiasm and self-sacrifice were not enough. It was now imperative to find help from outside. The colonies of Rishon le Zion, Rosh Pinah and Zichron Jacob found

in Baron Edmond de Rothschild a generous friend and protector, but there still remained the necessity to help Petach Tikvah and Yessod Hamaleh, not to speak of the members of the Bilu group, who were working as farm-labourers at one franc per day. This brought about the union of the various nationalistic elements into societies, which went under the name of Chovevei Zion (Lovers of Zion). The most important of these societies was the one in Odessa, under the leadership of Dr Pinsker and Moses Lilienblum ; in Byalistok under Rabbi Mohilewer ; in Warsaw under S. P. Rabbinowitsch and Jassinowsky ; in Wilna under S. J. Finn and L. Lewanda, and in Moscow under K. W. Wissotsky. The nationalist youth organized itself in so-called theoretical societies, where the theoretical part of national problems received special consideration. The most important society of this kind was the Moscow "B'nei Zion," to which, among others, belonged Ussischkin, Tschlenow, Idelsohn and Mase.

II

These various bodies formed the first organized constituents of the Chovevei Zion, and were afterwards united into the Odessa Committee. They had by no means those petty philanthropic tendencies which are usually ascribed to them. If at times there was the danger that the great national objects would be lost in the little details of the work in hand, the men at the head of affairs were a sufficient guarantee against that contingency. Dr Pinsker, the author of "Auto-Emancipation," was above all concerned for the national honour of the Jewish nation, and his flaming prophetic protest was directed against the contemptible rôle which was assigned to the people of the Maccabees in the ranks of other nations. The Jewish people was at last to liberate itself and take its fate into its own hands. It was natural that this man should become the leader of the movement for the creation of a free and independent life in the ancestral home. As in his pamphlet, "Auto-

"Emancipation" he had proposed a national congress of the existing organizations, he now endeavoured to combine the individual societies and their various activities. In Rabbi Samuel Mohilewer he met a man not only of great influence but also of noble, self-sacrificing character. The latter, who extended his activities beyond Russia, found ready helpers in Dr Israel Hildesheimer, Dr Adolf Salvendi, and others.

Meanwhile, while the national idea was further propagated with zeal and success, the precarious position of the Palestinian colonies demanded concerted and systematic action. In addition to Petach Tikvah and Yessod Hamaleh, there was established in 1884 the colony of Gederah, but all these three settlements lacked even the most humble necessities. At last, in November 1884, there took place the notable conference at Kattowitz, where for the first time the representatives of the various Chovevei Zion societies decided on united action for the support of Palestinian colonization. This conference, of which Dr Pinsker was elected the President, and Rabbi Mohilewer the Honorary President, was to be not merely a gathering of the Chovevei Zion, but also a demonstration to bring home to the Jewish world at large the necessity for the promotion of the colonization of Palestine. Of great importance was the proposal to create, on the occasion of Sir Moses Montefiore's one-hundredth birthday, a Montefiore Society for the furtherance of agriculture among the Jews in Palestine. The chief result of the Kattowitz conference was, however, the union of all bodies working for this object.

Immediately after this conference, collections were instituted for the subvention of the colonies Petach Tikvah and Yessod Hamaleh. K. W. Wissotsky then proceeded to Palestine in order to examine conditions on the spot. His visit to the colonies resulted in many improvements being effected there, and a committee was appointed in Palestine in order to represent the central body of the Chovevei Zion.

A year after the Kattowitz conference showed that

the central office in Warsaw had received about £5200 and had expended close upon £4800. It had, however, been found that the new organization created at that conference did not meet with the anticipated support, and in 1887 there took place another conference at Drusgenik, at which, among other things, it was decided to obtain the permission of the Russian Government for the establishment of an official Palestine Association, and to create an office in Palestine for the purchase and sale of land. It may be pointed out that this office was instructed to examine the legal ways and means by which the consent of the Turkish authorities could be obtained for the Jewish colonization of Palestine.

As the necessary permission of the Russian Government was still outstanding, the propaganda work was carried on under great difficulties, and the activities in Palestine had to confine themselves to the support of the existing colonies. This created a certain disappointment among the masses, and brought the work in Russia to a temporary standstill. Owing to ill-health, Dr Pinsker felt obliged in 1889 to retire from the presidency of the Chovevei Zion. In that year, the third conference took place at Wilna, attended by thirty-eight delegates representing thirty-five societies, and presided over by Rabbi Mohilewer. In the place of Dr Pinsker there were elected a triumvirate consisting of Rabbi Mohilewer of Byalistock, S. J. Finn of Wilna, and A. Grünberg of Odessa. It was decided that 70 per cent. of the income of the Chovevei Zion should be utilized for the purposes of the old colonies, while the remaining 30 per cent. were to be devoted to the purchase of new land.

III

Before long, however, Dr Pinsker once more assumed the presidency. On 22nd February 1890, the Russian Minister of the Interior sanctioned the laws and regulations of the "Society for the Relief of Jewish Agriculturists and Artisans in Syria and Palestine," and on 14th April of that year there took place the first

general meeting of this newly-created body. One hundred and eighty-two delegates were present, among them Achad-Haam, of Odessa; Ussischkin and Mase, of Moscow; Temkin, of Elisabethgrad. The Chovevei Zion Societies were merged in the new organization, which, with Dr Pinsker as its president, entered on an energetic and systematic activity. After having settled the necessary questions of organization in Russia and installed an executive in Jaffa, the committee proceeded not only to further interest itself in the old colonies of Gederah, Petach Tikvah and Yessod Hamaleh, but also to take charge of the affairs of the new settlements of Wadi Chanin and, last but not least, Chederah, the colony whose soil had to be manured by numerous human bodies, until the self-sacrifice of persistent pioneers of the Jewish Renaissance succeeded in converting that malaria-infested spot into a precious oasis in the rejuvenated country. All this was no easy matter. As it has been said of Mishmar Hayarden, it was "a bladeless knife with the handle missing." Twenty-four persons had purchased on credit an insufficient piece of land; they had erected a few houses with other peoples' money; had given the place the proud name of "The Watch on the Jordan"—and there was the new colony—with starving colonists. Only a mere trifle was required to help these people: it was necessary to pay for their land and the houses; to procure a supply of water; to find the means for the purchase of cattle, seed, utensils, nay, even for the daily maintenance of the colonists, and then only half of their number could scarcely subsist.

As for Chederah, this most extensive and fertile colony on the shores of the Mediterranean suffered by reason of legal complications, want of housing accommodation, and a particularly unhealthy climate. The sanitation of the colony, which was to be effected by the committee by the draining of the swamps or by the planting of eucalyptus trees, called for immense sums. The committee had likewise to attend to the wants of artisans in town and country, and, above all, to

the large number of agricultural labourers in the colonies. Later on, there arose the needful educational and communal institutions, such as schools, libraries, hospitals, especially in Jaffa, the centre of the new settlements.

Under these circumstances, it is not surprising that as this work of the Odessa Committee swallowed up large sums, it had to confine itself to the narrow limits of the few above-mentioned colonies. Hence, the expectations of an extended colonizing activity, which had been bound up with the creation of the new organization, were very quickly doomed to disappointment. With the death of Pinsker and the election of A. Grünberg, the Society became to all intents and purposes a philanthropic institution.

Even more than by the more or less justified criticism of men like Achad Haam, or the disappointment created by the slowness of the work accomplished, the progress of the Committee's undertakings was hampered by external influences. It was not only that by an intervention of the authorities the collection of funds was suspended for several months, but certain events that happened in Palestine in the latter half of 1891 created a serious crisis in the work of colonization. At that time there arose, in consequence of the renewed persecutions in Russia, an active movement for Palestinian colonization. Numerous private groups sent their representatives to Palestine for the purchase of land. But the absence of an all-embracing organization, and of all knowledge of land and people, led to a terrible confusion. Land speculation became rife, and a number of doubtful characters played on the gullibility and ignorance of the Russian delegates. The Palestinian representatives of the Odessa Committee were helpless in the face of all this, and in spite of the energetic warnings of the Committee, there set in a large immigration of undesirable elements; the moneys of private individuals and of groups were squandered; and, finally, the Turkish Government issued a prohibition against the immigration of Russian Jews and the sale of land to them.



COLONY OF ZICHRON JACOB.

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This hopelessly entangled situation and the general depression caused by it were followed, however, by the work of reform. Even before the catastrophe of 1891, Achad Haam, one of the best, if most critical, friends of the movement, who, at the beginning of that year, had examined the situation in Palestine itself, raised his voice against the existing order of things. He pointed out the want of any guidance in the selection of land, and the unsuitability of many would-be colonists for the hard work of the pioneer. He called for a thorough study of the country by experts, the establishment of a central organization for the purpose of colonization, and a change from the prevailing viticulture to agriculture in a stricter sense. Achad Haam's second visit to Palestine in 1893 confirmed him in his general conclusions, and he now further proposed that no action be taken in Palestine without the consent of the Turkish Government, that no pecuniary grants be made to individual colonists, and that the question of national education be treated as the most important part of the work in Palestine.

IV

The critical views of Achad Haam, supported as they were by the sad experiences in Palestine and the reaction in Russia, were gradually accepted by the Odessa Committee. As a consequence of their new attitude, was the establishment of the colony Kastinié in 1896. By this step, the Committee intended to confine itself no longer to the support of existing colonies, but to enter on its own account on the work of colonization, by the foundation of a purely agricultural model-colony, consisting of former Palestinian agriculturists. The establishment of Kastinié cost the Committee for the first few years the considerable sum of £12,000. If the hopes aroused by the establishment of Kastinié brought a new impulse into the work of the Odessa Committee, the rise of the world-wide Zionist Organization infused fresh life into it. The

masses, carried away by the new and imposing manifestations of the national idea, recognized instinctively that practical colonization in Palestine was an important organic part of the great national work of regeneration, and this feeling was expressed in various quarters by their attitude towards the Committee. The income of the Committee rose from 48,000 roubles in 1896 to 57,000 roubles in 1897, and 78,000 roubles in 1898. The number of members with comparatively high annual subscriptions, was 4808 in 1896, 6390 in 1897, and 8073 in 1898.

During the first decade of its official existence, the total income amounted to about 520,000 roubles (£52,000). Besides the £12,000 on Kastinié, the Committee spent the following sums (in francs): For Gederah, 131,000; Chederah, 93,000; Petach Tikvah, 62,000; Mishmar Hayarden, 37,000; Wadi Chanin, 31,000; Rechoboth, 25,000; the Girls' School in Jaffa, 45,000; in subventions to artisans, 30,000; the citron plantation at Chederah, in memory of Rabbi Samuel Mohilewer, 23,000; general subventions, 20,000; loans, 20,000; on agricultural labourers, 20,000; the Jaffa Library, in memory of Lewanda, 13,000 francs.

With the work of the Committee grew its responsibilities. In November 1899, two of its members, Achad Haam and A. Sussmann, proceeded to Palestine in order to make a thorough investigation into the whole scheme of colonization there. Sussmann, as an agricultural expert, reported that the conditions of agricultural colonization in Palestine were far from unfavourable, and made a series of recommendations with the view of further improvements. Achad Haam stated that the system of relief of individual colonists, which had been in vogue, was demoralizing, and recommended that the Committee should pay special attention to the question of education. Under the influence of Achad Haam on the one hand, and of such leading Russian Zionists as Ussischkin, Tchlenow, Kohan-Bernstein and Temkin on the other, there arose a new tendency, which may be described as a political

one. This tendency called for systematic action on a higher scale and with a broader outlook, requiring that the purpose of the Odessa Committee should be the creation of favourable conditions for private initiative. At the Conferences of the Society, held in 1901 and 1902, these views were laid down, not only as far as concerned its immediate work, but in regard to Palestinian colonization generally. Thus, in 1901, the Conference was not satisfied merely to do away with the system of guardianship in the colonies under the care of the Society, but also decided to intervene with Baron Edmond de Rothschild, in order to induce him to solve the colonization problem by following this example. The Conference appointed a delegation, consisting of Ussischkin, Achad Haam, Tchlenow, Kohan-Bernstein, Leo Kohan, Grünberg, Barbasch, and others, in order to approach Baron de Rothschild for this purpose, in conjunction with representatives of the Palestinian colonists and labourers. The fact that Baron de Rothschild soon afterwards endeavoured to right the wrongs inflicted on the colonies by his servants is not least to be ascribed to that delegation. He entrusted the colonies to the administration of the "Ica," and at the same time placed several million francs at its disposal for the purpose of establishing the colonists on an independent footing.

In the same spirit, the Conference in 1902 sought to reform the work of the Society in Palestine by the decision that the co-operation of the local Jewish population should be obtained so far as possible, and that 25-30 per cent. of the income should be utilized for educational purposes. Thus also the Conference dealt with the labour problem in Palestine, and, thanks largely to the indefatigable efforts of M. Scheinkin, there was created a special Labour Fund, which spent 160,000 francs in the purchase of land, the establishment of cheap dwellings, loan-funds, etc., in the interests of workmen. It is hardly necessary to emphasize here a further resolution of the Conference, that under no circumstances whatever was the Society

to grant individuals pecuniary assistance in any shape or form. In order to carry the decisions of this Conference into effect, particularly so far as the reorganization of the administration was concerned, a Special Commission, headed by Ussischkin, proceeded to Palestine in the summer of 1903.

It was due to this Commission that there took place that memorable first Conference, "Knessiah," of representatives of Palestinian Jewry, as well as the first Conference of Palestinian teachers. Both these gatherings were convened by Ussischkin, and took place under his leadership at Zichron Jacob in August 1903, simultaneously with the sixth Zionist Congress. It is significant of the spirit of this Conference that the Palestinian "Knessiah" and the Basle Congress exchanged telegrams, and that the delegates of the Congress entered the "Knessiah" into the Golden Book of the Jewish National Fund, the first on the list of subscribers being Dr Herzl himself.

The Conference at Zichron Jacob decided, on the proposition of Ussischkin, to call into being a permanent organization of the Palestinian Jews, whose business it was to take charge of the material and moral interests of the people at large. A detailed plan of this organization was elaborated, but, unfortunately, its life was cut short with the differences that arose in connection with the Uganda dispute. Of more permanent and practical value was the Teachers' Union, which was then established at Zichron Jacob, and is still supported by the Odessa Committee in every possible manner. This body has been continually gaining in influence on the education of the growing generation, and has gradually become an authoritative centre for the consideration of educational questions. The elaboration of a uniform educational programme for the Palestinian elementary schools, the inspection and appointments in the schools of the Odessa Committee, the creation of uniform Hebrew technical terms in the subjects of instruction, the examination of new teachers, etc., belong to the duties of the Executive Committee of the Union in

Jaffa. In the journal *Hachinuch* (*Education*), excellently edited by Dr Turov and subventioned by the Odessa Committee, the Union possesses a long-felt want.

Among the institutions which were then established in Palestine, with the assistance of the Odessa Committee, should be mentioned the "Geulah," a private company for the purchase of land in Palestine, and the Wine Company, "Carmel Oriental."

V

The new tendency in the activities of the Committee made it necessary to seek for an amendment and extension of its legal powers, which, after great trouble, received the sanction of the Government in 1904. The composition of the Committee also necessitated important changes. Ussischkin was elected President, and Vladimir Jabotinsky was also elected a member of the Committee. To these were added pronounced representatives of the intellectual tendency in Zionism, such as the poet Bialik and Dr J. Klausner. This Committee, which entered on its work with the conviction that the spread of a knowledge of Palestine was the best means of enlisting the desired private initiative, sought first of all to interest the masses in the present state of Jewish colonization in Palestine and its prospects for the future. A number of publications were therefore issued with this object. The Committee also laid special stress on the creation and development of a well-organized Palestinian Bureau of Information. This most complicated, but nevertheless most important, undertaking has for several years swallowed up a considerable part of the expenditure of the Committee in Palestine. The Committee maintains Information Bureaux in Odessa, Constantinople, Beyrouth, Haifa, Jaffa and Jerusalem. All these bureaux afford immigrants and intending settlers every possible assistance, and provide them with information and advice on all matters affecting colonization in Syria and Palestine.

But the most essential purpose of its Palestinian

activities is, in the eyes of the new Committee, "Geulah Haaretz" ("the redemption of the land"). It has, therefore, zealously taken up the idea of the creation of an institute for agrarian credit. Out of its own funds, the Committee granted to a number of farm labourers and Caucasian Jews long-term credits, to enable them to establish the colonies of Ber Jacob, near Ramleh, and En Ganim, near Petach Tikvah, which were at the same time to form experiments in the erection of settlements for farm labourers engaged in neighbouring colonies. The new Committee has also interested itself in the provision of loan-funds, which would enable the man with small means to carry on his business or trade, and keep him out of the clutches of the usurer. Thanks to the joint efforts of the Committee and the Anglo-Palestine Co., there has been established a Co-operative Loan Society, to the capital of which the Committee has contributed 50,000 francs. Having done once and for ever with the old system of relief, the Committee has turned its special attention to the support of public institutions and organizations. Thus, a number of Palestinian towns and colonies receive from the Committee subventions for their communal purposes. But the largest part of its funds is given by the Committee for educational purposes in Palestine. This applies notably to the Girls' School in Jaffa, which is attended by about 400 pupils, and has an annual expenditure of 30,000-35,000 francs. In spite of this heavy outlay, the Committee is determined to maintain this school (in which, for the first time, Hebrew was used for instruction in all subjects), as a model institution. The splendid new school-building, opened in 1909, cost more than 100,000 francs. Of this, the Committee contributed from its general funds 27,000 francs, while the remainder was given by a generous friend, Mr I. Feinberg, of Irkutsk, an honorary member of the Society. The Committee has also rendered great services to the Hebrew Gymnasium at Jaffa. It guarantees the budget of the Gymnasium (36,000 francs for the last educational year), and contributes 5000 francs annually out

of its own funds. The Committee maintains, or subventions, a number of schools and kindergartens; pays for the cost of Hebrew instruction in several schools of the Alliance; subventions the Teachers' Union, the periodicals *Hapoel Hazair* and *Hachinuch*, the publishing-house "Koheleth," the libraries in Jerusalem, Jaffa, Haifa and Tiberias, various Evening Classes, etc.

Of the recent work of the Committee, there may be mentioned its endeavours in regard to the creation of the proposed institute for agrarian credit. In accordance with a resolution of the Conference in 1908, the Committee has undertaken to find out what support such an institution would find generally. Dr O. Buchmil, of Jaffa, who went on a propaganda tour in Southern Russia for this purpose, obtained the formal undertaking of 723 persons to take up shares to the extent of 510,000 francs, of which 10 per cent. was paid down. The Committee thereupon came to the conclusion that the establishment of an Institute for Agrarian Credit was, with the co-operation of all institutions and persons interested in Palestine, completely assured.

This dry record of the work of the new Committee under Ussischkin shows that it is honestly concerned to contribute in every way towards the strengthening of our position in Palestine. If the activity of the Odessa Committee is still regarded in some quarters with a certain disdain, such an attitude is not at all justified. The Committee is conscious of the insufficient forces and means at its disposal to cope with the great task before it, and it therefore lays particular stress on the united and energetic co-operation of all institutions and persons interested in Palestine. Thanks to the experience acquired during the twenty-eight years of its existence, the Committee thinks it can lay claim to the right to point out again and again that the only way of achieving the Jewish national renaissance is by indefatigable and unremitting work in Palestine, and to make a repeated appeal for united action. For only in unity lies our strength, and only with united efforts shall we accomplish our great work of liberation.

THE JEWISH OUTLOOK IN PALESTINE

By Dr ELIAS AUERBACH (Haifa)

THERE are some simple truisms about Palestine, which, though obvious, require a long time to become common property. The first of these truisms is, that Palestine is not an empty land. The second is, that the land takes its character from the predominant element in its population.

By keeping these principles steadily before our eyes, we are able to mark out with certainty the lines along which all Jewish work in Palestine should be directed. It is quite time that the many hazy ideas and vague theories which are still so prevalent about affairs in Palestine should be dropped, and that things should be seen in their real light, as they present themselves to the eyes of those who live and work here.

Palestine is not an empty land. It has a native, non-Jewish population of 600,000 souls. And this population, which till lately was looked on as a sort of *quantité négligeable*, is now beginning more and more to play an active part. Through the revolution which has taken place in the political conditions of Turkey, it is no longer the European Powers which can forestall us in the occupation of Palestine, but rather the native Arabic element, which is growing steadily stronger, and which is becoming civilized—as yet, it is true, only superficially—and beginning to work according to European methods. How often has the warning been uttered just by those who are our most zealous champions of practical work: “If we do not make haste, Palestine will be taken by others.” No one will take it, but the Arabic population, strengthened by some Egyptian and Turkish elements, will remain the dominant power which it is at present. The Arabic language is ab-

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HERZL STREET IN TEL-AVIV (JAFFA).



solutely supreme. Every one who lives here must learn Arabic.

The land takes its character from the predominant element in its population. Palestine is an Arabic land. To make it a Jewish land, the Jews must become the principal element in the population. This can be seen at a glance; and yet how far are we removed from making it the guiding principle in our work. Let me give an example. The thriving port of Haifa is an Arabic, in fact a Christian-Arabic, town. As against 20,000 non-Jews there are scarcely 3000 Jews, almost all of them small shopkeepers, dealers and artisans. The big trade lies in the hands of the Germans and some Arabs. When there are 30,000 Jews against 20,000 non-Jews—then, and then only, will Haifa be a Jewish town.

The conditions in the country are similar, only still more unfavourable for the Jews. Jewish ownership extends to only a relatively small portion of the soil of Palestine. Palestine will only be a Jewish land when the greater portion of the soil is Jewish. In the face of these brutal facts, even the most plausible "political" scheme cannot indefinitely prevent us from recognizing that Palestine can only become Jewish through a heavy Jewish immigration, and through extensive land-purchase by Jews. There is no other way.

This brings us to the serious question whether the Jewish population can by any possibility hope for such an increase, or whether the difficulties are altogether too great. In order to decide this point, let us first cast a glance at the existing material, at the Jewish population which is already in the country.

The predominance of any section of the population is decided not merely by its numbers, but also to a large extent by its quality. We have the best example of this in the Germans, whose influence in Jaffa, and still more in Haifa, is far beyond what their numbers warrant. In Haifa they have been real pioneers, their methods have been taken as models, they have almost monopolized the better kinds of industry and the big trade, and

they are uniformly well-to-do and masters of Carmel—and their numbers amount to some 600. In the same way the Jewish colonies, in spite of numerous deficiencies and mistakes, strike one immediately as being on a far higher level than their Arabic surroundings. Any one travelling through the country notices at once, even without the Jewish driver proudly pointing it out, where the boundary of the Jewish colony begins. By-and-by the Jewish agricultural colonization will produce important results, in spite of its narrow limits.

So important do we consider the quality of the population as to affirm that, were the 100,000 Jews throughout a productive element of the stamp of the colonists or of the more recent settlers in the towns, the Jews would to-day already hold the economic leadership in Palestine. For the greater part of the Arabic population is in a very low stage of economic development, and even in the towns is content, for the most part, with a bare minimum of existence, without aspiring to anything higher.

These conditions, however, so favourable for the Jews, are being rapidly altered through the economic progress of the Arabs. The moment, therefore, has now arrived when the Jews must strain every nerve to secure to themselves those points of vantage in the economy of the country which later on they will no longer be able to occupy, when the native population has advanced further in its economic organization.

Unfortunately, however, the 100,000 Jews of Palestine are not all productive. About 60,000 are partially or wholly maintained by the Chalukah, and are thus merely a negative factor. To make these Chalukah Jews into an economic asset would be the greatest achievement for Jewish development in Palestine. This is an operation that can only be performed gradually. But we must watch over its first steps with the keenest interest, and support every reform to the best of our ability. The reform of the Chalukah must not only aim at a better distribution of the moneys received, but must in increasing measure

apply the money to engaging the younger elements in productive occupations. In this way the Chalukah must help to do away with the Chalukah.

We must here mention another section of Jews which has a peculiar place: the native Sephardim. Much is now spoken and written of the "awakening" of the Sephardim. In Palestine, however, it does not show many traces as yet. Apart from individual exceptions, the Sephardim in their habits and ideas approach very closely to the Arabic population. They look on the new Jewish immigrants with deep mistrust, and are not at all ready to associate with them. Only on rare occasions do they feel a Jewish solidarity with the Ashkenazim, and it will be a long time before a younger generation in this field also is won for the idea of Jewish activity.

What, then, are the prospects of the Jewish population in the near future?

The fate of the Zionist schemes, their success or failure, will depend essentially on the Jewish work in the country. As we have neither the desire nor the power to suppress any portion of the population, we must strive to attain the first place through peaceful competition. As there is, unfortunately, a prejudice against foreign Jews in the mind of the Turkish Government, this task will be made very much easier if the majority of the Palestinian Jews become Ottoman subjects. At the present moment there are many who are hesitating very much to take such a step; but there can be no doubt that young Turkey will before long so curtail the privileges of foreigners, that it will be the wiser course for them to become enrolled among its subjects. For the settlers on the land this is already necessary.

The first item in the programme of Jewish work will remain, as heretofore, the settling of colonists on the land. Here, more than anywhere else, the question will be fought out, whether Palestine is to be Jewish. For the moment there is a certain pause in the development of the colonies. While the southern colonies are

still suffering from the crisis which has caused such a change in the products raised, there is in Galilee a lack of much very necessary experience and of capital. The settling of new colonists requires much money, and presupposes an increase in the amount of land owned. Now when it is realized that in eight years the "Ica" has scarcely turned one square foot of Arabic land into Jewish, there is seen to be very little hope of any brisk colonizing activity through the existing channels. New methods are awaited, which shall give promise of more rapid progress.

A basis for further development is to be found first and foremost in the Palestine Land Development Company. The immense and fundamental significance of this institution is by no means as yet fully recognized. It is based upon the one life-giving principle of Zionism to turn agricultural workers into colonists. A similar aim will be adopted by the (Co-operative) Colonization Association, planned by Dr Oppenheimer. The scanty support which both undertakings have hitherto received is a lamentable proof of how little understanding there is for the most promising and most urgent practical work. Still, there is no doubt that these thoroughly sound ideas will eventually prevail.

Then at length the immense importance of the agricultural labourer in Palestine will be more clearly recognized. This martyr of a new era is still fighting against unspeakable difficulties. He is short of bread and water, and is left to take care of himself. Sometimes after years of hard work he is forced to leave the land, which yet cannot do without him. Here is where the Zionist Organization can find a great work for itself. To furnish the landless agricultural labourer with a dwelling, the protection of civilized society, and finally land as well—this will make it practicable to bring extensive new districts into cultivation, and to train up a peasantry which will not flinch from the hardest work, having grown up in familiarity with it. Since the labourer is not in a position to provide himself with arrangements of general utility, they must be pro-

vided for him—cheap dwellings, kitchens, loan-funds, etc.

The colonizing of the land through Jews is a sphere of work which still offers great scope and opportunity. The average density of the rural population is only about twelve to the square mile. Twelve human beings, that is two families! These *cannot* fully cultivate the land, and so the country is covered with large stretches of fallow. This lack of men cannot be supplied by those in the country, a return from town to country being exceptional, as everywhere in the world. Also, in spite of a high birth-rate, the natural increase of the Arabic population is small, owing to its terrible mortality. An immigration of non-Jewish agriculturists in any considerable number is not to be expected, and they would have the same difficulties to overcome in colonizing as the Jews.

We are left, therefore, with the encouraging conclusion that the Jewish population has a chance of becoming the predominant element in the country both in strength and numbers, if we succeed in forming a class of Jewish freeholders. This process can be quickened considerably, if the Jews are clever enough to push themselves into a gap which still exists in the economy of Palestine—the business of cattle-rearing. In spite of all difficulties it has been already demonstrated that cattle-rearing and dairy-farming can be carried on here and made to pay well. The quicker the towns grow, the more keen will be the demand for cattle and dairy produce. Here is an exceptionally good field for the moneyed Jew of Eastern or Western Europe who wishes to devote his capital to farming.

The town population has been far too long neglected, all eyes being directed upon the colonies. And yet the more important contests in the political, intellectual, and economic spheres, will be fought out in the towns. While the colonies are self-contained Jewish communities, in the towns the Jew is in close and continual contact with the non-Jew. The competition between the different nationalities is concentrated in the towns.

Even should the Jews really become the predominating element in the country, we must have a strong Jewish population in the towns, in order to give a truly Jewish stamp to the country. A great part of the wealth produced from the soil finds its way to the towns, through the medium of exports and imports, and the neighbouring market provided by the towns is the greatest security for agriculture.

There are already Jewish towns in Palestine. Jerusalem is a Jewish town, in which Hebrew is understood by almost two-thirds of the population; so also are Tiberias and Safed. Unfortunately these towns where Jews form the masses are just the towns of the Chalukah. In the last few years great advances have been made in the towns where the Jewish population is new. In Jaffa, whole districts are purely Jewish, and in the new quarter, Tel Aviv, we have a town which is not merely Jewish but also Hebrew. Even in Haifa, the Jewish immigration into which has only become considerable in the last three or four years, the influence of Judaism is already apparent in the obvious observance of Sabbath in the business streets. There is no doubt that the advancement of the Jews in the towns is proceeding apace. How can we then, knowing as we do the amount of work still to be done, help to further this development?

The first and most important task for the Jews in the towns is to become owners of town property. In this matter the Jews still show a remarkable shortsightedness, which they have brought with them from the Ghetto. In the Ghetto it was only movable goods, or, to speak more properly, the money that could be collected in a few purses, that had any value for the landless Jews. Even now, they do not grasp the fact that the essence of wealth and power lies in the possession of the soil. They do not see that the values created by production again find their way, in the last resort, to the owners of the soil through increment of the ground-rent. It is only quite recently that any improvement has taken place, and that in Jaffa,

Jerusalem, Haifa, Tiberias, etc., Jews have taken steps to secure ground ownership for themselves. It is incumbent on us Jews to use all our efforts in order to obtain possession of the land, before it falls into the hands of speculators. The laying out of healthy Jewish quarters in all towns after the model of Jaffa would mean an enormous advance, and would form a stepping-stone to further progress.

It is really surprising that the Jews in the towns have done even so well, considering the chaotic and disorganized way in which they work. The Jewish communities are, in their formation and activity, quite in their infancy. There is very much to be done here. Well-knit Jewish communities could take over a great part of the educational work which at present is artificially kept going from abroad, and their public institutions could immensely facilitate immigration.

And here we come to the crux of the question, which no amount of caution can evade: Jewish progress depends on a healthy immigration. It should be one of the principal tasks of the Zionist Organization to promote immigration on rational lines. There is no need for any "signal to strike tents," there is no wonderful out-of-the-way event to be waited for. We must to-day and to-morrow and the next day give encouragement and facilities to the immigration which we require, though not by indiscriminate philanthropy. There is much good stock in Europe anxious to emigrate, and there are still plenty of open spaces here. The really capable and industrious artisan, the business man with some capital, and the manufacturer, will be able to earn their bread here, if the right man is put in the right place. To see what is required and fill the place with a Jew should be an important task of special Zionist institutions. It is justly alleged that a grave responsibility is involved in transplanting even one man; but a Zionist movement which takes its stand on the nobleness of its objects must not shrink from responsibility. Unfortunately, there is no guarantee against occasional failures.

The conflict of the nationalities will be sharpest in the cities, because the most advanced section of the native population is also to be found there. But, judging from past results, we may cherish the hope that, with energetic work, the Jewish element will succeed in constantly improving its position and making its foundation more secure.

A few words as to the political prospects of the Jews in Palestine. For dreams of an independent Jewish state there is no room in the Palestine of to-day. Here we are concerned with eminently practical questions. The Turkish Government is at present putting difficulties in the way of Jewish immigration from Eastern Europe. It will do this as long as the majority of Jewish immigrants remain subjects of foreign powers. If, however, they become Ottoman subjects, Turkey will soon recognize that no section of the population in Palestine has fewer political aspirations than the Jews.

While this process is taking place, Jews should open their eyes to a chance which so far they have entirely neglected: the chance of entering the Government service as officials. Everywhere, in the army, in the Customs, in the law-courts, in the administration, there is room for the employment of Ottoman Jews. Needless to say what immense significance this has for the Jews.

As for the danger of Ottomanizing the Jews, it exists perhaps in European Turkey, but not in Palestine. The Turkish element, which only includes a few thousand officials, is quite incapable, as far as one can foresee, of serving as a focus of Ottoman assimilation. It would at the outset meet with the sharpest opposition from the Arabic element. If there is anything to fear for the Jews, it is the danger of an Arabic assimilation. But the Government will take care to avoid anything that might contribute to the extension of Arabic influence. The national spirit which is just awakening in the Arabs naturally gravitates to Arabia, which is in perpetual revolt. Hence, in its own interest, Turkey is likely in the future rather to support than to

hinder the creation of a Jewish culture which can serve as a counterpoise to Arabic nationalism.

There are still a thousand important questions to consider. But it is enough to show that our fate to a large extent lies in our own hands. Why wait? Here is the work, here are we. Let us make a start.

APPENDIX

I.—PROSPECTS OF EMPLOYMENT FOR JEWISH IMMIGRANTS

Drawn up by the Palestine Office in Jaffa¹

I.—PROSPECTS OF EMPLOYMENT IN AGRICULTURE

AGRICULTURE is the one branch of employment in Palestine in which Jews in unlimited numbers can make a living. The various prospects, according to means, age and condition (married or unmarried), are as follows:

(I.)—*Persons without Means*

These can find employment as labourers, either in the plantation colonies of Judea or in the agricultural colonies of Galilee. At first the labourers are only hired by the day, afterwards they can get engaged by the month. The work being fairly hard, only young and strong persons are suitable for it. The working day lasts eight hours. For pay, the labourer receives at first about 1.25 francs (1/4) per day; experienced labourers obtain after a time as much as 2 francs (1/8). Thus in a month of twenty-five working days the labourer earns at first 32 francs, later on as much as 50 francs. This wage is not sufficient for the support of a family, since a family of man, wife, and two children requires 75 francs a month, viz., 15 francs for rent and 60 francs for food. An unmarried labourer can, however, make his wages suffice, since the living expenses of a married labourer can be defrayed for 40 francs, and at a pinch even for less.

It is strongly recommended that the immigrant should bring with him at least 100-200 francs, in order to have some-

¹ From No. 9 of *Palestina* (Monthly), Vienna.



MARKET IN RISHON LE ZION.

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thing on which to fall back during the early part of his stay, in which he is still earning little and may be for a time without work.

Labourers who have been doing agricultural work for some years in Palestine have a prospect of obtaining positions as overseers or managers, or of being settled as colonists or tenants by a Jewish Colonization Society, and thus being enabled to bring up a family and become independent.

(2.)—*Persons with a few thousand Francs*

These also can only make a living as labourers. It is, however, possible for them to raise the sum of 75 francs per month, which is necessary for the support of a family, for besides the wage of 35-50 francs which they themselves receive, they can utilize the labour of their wife and children at home, in the following directions:—

(a) Through Poultry-rearing.—To set up a poultry-yard with 100-200 fowls, costs up to 1000 francs, and from this a monthly return can be obtained after some time of 20-30 francs, through the sale of eggs and chickens.

(b) Through Cow-keeping.—To instal a shed for three or four cows, with the necessary implements for making butter and cheese, costs up to 1000 francs if the shed is hired, and up to 2000 francs if a new shed is built. A good cow costs about 300 francs, and with careful tending can yield a profit of about 10 francs a month through the sale of milk, butter and cheese.

(c) Through Vegetable-growing, e.g., Tomatoes, Cauliflower, Potatoes, Onions, etc.—Vegetable-growing (and, strictly speaking, dairy produce and poultry-rearing as well) can only be made a success if one erects his own cottage, with garden and well; the cost of this is about 4000 francs. In return, the family saves rent, and can make 20 francs and more a month from the sale of the vegetables.

(3.)—*Persons with about 15,000 Francs*

These have two courses open:—

1. They can settle as colonists, and cultivate the land for cereals. As it is not possible in Palestine, save in very rare cases, to rent land or to pay for it over a long period of instal-

ments, the colonist must buy the land for cash, and incur the following expenses :—

200-250 dunam land (20-25 hectares [48-60 acres])		
at 30-40 frs.	6000-10,000 frs.	
House with stable	3000-4000 frs.	
Live stock and fixtures	1500-2000 frs.	
Seed and maintenance till the first harvest	1500-2000 frs.	
		12,000-18,000 frs.

Cereal-growing colonies are those in Galilee and in Judea, Chederah, Ekron, Artuf, Katra and Kastinié. In some of these colonies there is land for sale now and then. Outside the Jewish colonies it is impossible for an individual to buy land, as the conditions of sale are very difficult, and only large pieces of some thousand dunam can be bought. For buying land outside the Jewish colonies it is necessary for at least twenty to thirty people to form themselves into a society.

Information on land purchase is furnished by the Palestine Office in Jaffa.

A colonist who possesses 250 dunam of arable land can, if he is industrious and capable, make about 1500-2000 francs a year from it. This sum is sufficient to keep a family respectably in a colony, if its pretensions are not too high.

As cereal-growing only pays when the colonist himself takes part in the work and understands farming, it is only suitable for strong persons who can endure physical labour in a hot climate, and possess at least some knowledge of agriculture.

2. Persons who know nothing of agriculture and are not accustomed to hard physical labour should, with a capital of 15,000 francs, devote themselves not to cereal-growing but to plantation. As there are few plantations for sale which are already bearing fruit, the plantation must be started from the beginning. The best way to manage this is to commission some company or colonist in Palestine with the laying out of the plantation, the immigrant only coming to Palestine when the trees already bear fruit. For, if the immigrant wished to start the plantation himself, he would, in the five or six years

in which the plantation is not yielding anything, use up the greater part of his capital for his maintenance.

For 15,000 francs it is possible to plant 120-150 dunam with almond, eucalyptus and olive trees, and as soon as the plantation yields a crop (with almonds and eucalyptus this takes from five to six years, with olives from eight to ten years), a net profit of 15-20 francs from the dunam may be looked for.

All details concerning the preparation, cost and produce of plantations have been collected by the Palestine Office in Jaffa in a special pamphlet, which will be sent gratis on application to those interested.

(4.)—*Persons with 25,000 Francs*

These can run a combined undertaking (cereal-growing and plantation) in the following way:

1. With cereal-growing as the main undertaking on 200-250 dunam, keeping a few milk-cows, and in addition having 100 dunam planted with almonds, eucalyptus and olives. This is to be recommended for those who wish to come to Palestine immediately, and must therefore have some crop at once, as is the case with cereals, and who are capable of performing physical labour.

2. As main undertaking, a plantation of 200 dunam, with almonds, eucalyptus and olives, the preparatory work on which can be handed over on agreement to a company or individual in Palestine, and along with it cereal-growing over 100 dunam. This is better for people who want to remain four or five years in Europe, and cannot perform any hard physical work in Palestine.

The advantage of combining the two undertakings is that in years when the corn crops fail, there may be good yields from the plantations, and *vice versa*. Further, this combination gives a fairly uniform amount of occupation all the year through, while the colonist who only possesses plantations has no work for several months in the year.

(5.) *Persons with 60,000 to 80,000 Francs*

These can (1) lay out an orange plantation over 60-70 dunam. A plantation of this kind requires 50,000-60,000 francs, to which is to be added 12,000-20,000 francs for cost of living during six or seven years. After six or seven

years the plantation yields fruit, and then brings in 6000-8000 francs yearly.

(2) They can lay out an estate with a cereal plantation over about 500 dunam, and almond and olive plantations over 150-200 dunam. This also may be reckoned to yield an income of 6000-8000 francs, viz. 3000-4000 francs from the cereals and the same from the plantations, as soon as they begin to bear fruit after five or six years.

2.—PROSPECTS OF EMPLOYMENT IN HANDICRAFTS AND MANUFACTURES

The development of handicrafts and industry in Palestine is hindered on the one hand by the scanty needs of the native population and the smallness of the local market, on the other hand by the comparatively low tariff (11 per cent. *ad valorem* on all goods), which greatly facilitates the importation of goods produced in the centres of European and American industry.

Just those trades in which the Jews of East Europe are well represented, notably, tailoring and shoemaking, are already more or less overcrowded in Palestine. New immigrants have scarcely any prospect of employment in these lines. An exception may be made in the case of specially skilled and capable workmen, who always find employment, and that not at the cost of their Jewish fellow-workmen who are already occupied in the land, but by obtaining a new circle of customers and with their good work displacing foreign manufactures. Thus, for example, a number of capable ladies' tailors could probably find profitable employment in Jaffa, Haifa, and Jerusalem.

Tinkers, smiths, locksmiths, watchmakers, goldsmiths, and glaziers, are also already tolerably well represented, as much among the old-established Sephardic Jews as among the European Jews who have immigrated during the last few years, and also among the Arabs, who as tinkers, for example, do good work very cheap. Individual workmen may still find employment in these trades, but must at least bring some money with them in order to tide over the trying first period.

For joiners there is, owing to the great activity in building, plenty of employment, and good joiners will still be able to gain a living. The daily wage is 3-4 francs.

Similarly, there is employment for builders' workmen,

especially bricklayers and stone-cutters, as these two trades are but little followed among the Jews of Palestine, so that the fairly brisk demand for Jewish bricklayers and stone-cutters, owing to the great activity in building, can only be partially supplied. Capable masons and stone-cutters can earn 4-6 francs a day.

Bakers with good experience can earn 70-80 francs a month as journeymen. Bakers with a capital of 4000-6000 francs could still set up a business in one or other of the towns of Palestine, if they are able to supply satisfactory goods.

Some barbers, with good appointments for hair-dressing and shaving-rooms after the European style, could probably still earn a living in Jaffa, Jerusalem, and Haifa.

As regards industrial enterprise, owing to the low tariff, the competition of foreign countries can be best met in the first instance by those industries which find their raw material here. Those branches, therefore, may be regarded as most promising which aim at turning to account the products of the land (*e.g.*, corn-milling, fruit and vegetable preserving, oil and soap manufacture, etc.).

In the second rank may be mentioned enterprise in various kinds of transport, such as rail, motor, tramway, and omnibus; also telephone installation. All kinds of improvements in communication, the laying out of seaside resorts, and building of streets, undertaken as remunerative speculations, will not only prove profitable, in view of the expected development of the country, but will also contribute much to attract visitors. Several of these projects are at present being considered, partly by companies and partly by private individuals.

In general, it must be noted that for the majority of new industrial schemes, which can only be carried out with a large capital, general information is not sufficient. Those who are seriously thinking of such enterprises, must personally and on the spot examine the conditions of the industry in question, with the help of experts in that line. In many cases theoretical conclusions are insufficient, and cannot take the place of a practical experiment, if only on a small scale.

3.—BUSINESS AND COMMERCIAL OPENINGS

Business in Palestine offers comparatively few openings for new immigrants.

Wholesale business is as yet little developed, and is to a

large extent in the hands of Arabs and Sephardic Jews, with whom the Jewish immigrant from East Europe can scarcely compete for the first few years, being unacquainted with the conditions of the country and with its language (Arabic).

Business offices exist only in an inconsiderable number; hence there are few openings for clerks. Young men in business without means are therefore earnestly cautioned not to come to Palestine without first carefully ascertaining whether there are places open to them. Those who have the best chance of finding a place are correspondents with a command of French; a further knowledge of Hebrew, English, or German is also required. The pay varies from 60-250 francs per month.

In the retail trade every branch of business is overcrowded through the great immigration from Eastern Europe which has taken place during the last few years. Shop assistants are only required in very small numbers, and the few actual places are filled by people from Palestine, who are familiar with Arabic, and work for very low pay (30-50 francs).

In vehicular traffic Jews might still be able to set up business, either as cab-proprietors in the towns, or else for conveying passengers over the country, especially for communication with the Jewish colonies.

Hotels are already to be found in the towns and in the larger Jewish colonies, but there is still room for expansion in the hotel business. In some towns, e.g., Tiberias, comfortable and clean hotels in the European style would have a chance of being well-patronized. In individual colonies also there is still a need for small clean hotels. Also Sanatoria and Convalescent Homes, of which there are at present none in Palestine, could, if erected at beautiful spots in the country, reckon on numerous visitors.

Hydropathic establishments, with warm and shower baths, could be set up at many places, and would yield a moderate return.

4.—PROFESSIONS.

Doctors

There should still be room in Palestine for some good doctors, especially for specialists in eye and ear affections and women's and children's complaints. In Jerusalem there is a sufficient number of doctors, as the hospitals of all de-

nominations are centred there. A Jewish doctor has recently settled in Haifa. The towns of Tiberias and Safed, however, are still worth considering as likely places for settling in. In the large Jewish colonies there are already doctors, but in a small colony a doctor might still possibly find sufficient practice, if his requirements are moderate.

Turkish law requires of a doctor who practises in Turkey that he should pass an examination before a committee in Constantinople. This regulation, however, is not very strictly enforced, and there are several doctors in Palestine who have not undergone this examination. All the same, the passing of this examination gives one a better standing in relation to the authorities. The examination offers no difficulties for one who has obtained his degree in Europe and is conversant with French.

For examination fees and a two weeks' stay in Constantinople about 600 francs are required.

Doctors who have been some time in Palestine, and have made themselves known here, have a chance of an appointment in a hospital or in a Jewish colony, with a salary of 2000-4000 francs, and the right to practise privately. And, on the other hand, such an appointment is not to be obtained from Europe through correspondence.

Chemists' shops are to be found in every town and in nearly every colony. A nursing staff can be found among the population here. As regards language, German or Yiddish is sufficient for a doctor, though a knowledge of French, Hebrew, and Arabic is also desirable.

Dentists

For dentists the prospects are at present not bright. In every town with a considerable Jewish population there are several Arabic and Jewish dentists, the latter mostly having Russian diplomas.

In the Jewish colonies there are no dentists, and it is also doubtful if a dentist would make a living in a colony, as the largest Jewish colony has not more than 1000-1500 inhabitants.

Mouth hygiene is still little understood by the population of Palestine. However, it is not impossible that a dentist might still make his living in Jaffa or Haifa.

No diploma is required by the Government for practising as a dentist.

Architects

Building activity is very marked in Palestine. Hospitals, schools, and places of worship increase from year to year, and private houses—for the most part, it is true, only small and inexpensive—are being built in large numbers. Hitherto special architects have been brought over from Europe for large buildings, while private individuals, for the most part, get their houses built without the help of an architect through master-masons in the country. All the same, a capable and experienced architect in Jaffa, Haifa, or Jerusalem would probably be consulted frequently in building undertakings, and could manage to make both ends meet. At present there are only one Jew in Jerusalem and one in Galilee who undertake architectural work.

Chemists

have at present no prospect of making a living in Palestine, if they have no capital of their own. Persons, however, with 10,000-20,000 francs capital could in all probability make their expenses through the manufacture of drugs and oil of ether, and through manufacturing ice by a modern ice-machine.

Technical Experts and Engineers

The industrial development of Palestine being still very backward, technical experts and engineers are required only in very small numbers. There are appointments for them—

(a) In the building of railways projected or already in course of construction. Appointments are made through the Turkish Government as required. The best chance of being appointed is possessed by Ottomans, Frenchmen, or Germans. A knowledge of French is requisite.

(b) In the machine factory of Stein & Wagner in Jaffa, and the Athid factory in Haifa. At present there is no vacancy. The demand for technical experts and engineers will grow as soon as the numerous projects for irrigation, gas and electric lighting, tramways, roads, and highways approach their realization. For the present, technical experts and engineers, without capital of their own, have no suitable sphere for their activity in Palestine.

Veterinary Surgeons

From all appearances there should still be room in Palestine for some competent veterinary surgeons to earn

a living. There are at present in Palestine only one Jewish veterinary surgeon in Chederah and one appointed by the Turkish Government, who apparently, however, only comes very seldom to the agricultural colonies. As the quantity of cattle both in the German and in the Jewish colonies is not inconsiderable, and cattle diseases are fairly common, there should be sufficient occupation both in Judea and in Upper and Lower Galilee for one veterinary surgeon in each district. In any case, the veterinary surgeon will, to begin with, have the somewhat difficult task of convincing the colonists by practical demonstration how important it is to secure veterinary treatment in good time. If this can be accomplished, the Jewish colonies will in all likelihood decide on appointing veterinary surgeons at a fixed salary. Possibly the Jewish Colonizing Associations will contribute something in support. On the other hand, it is quite out of the question that the Jewish colonies should already engage a veterinary surgeon from Europe by correspondence.

Lawyers

can only hope to obtain a practice if they are conversant with Turkish law and with the Turkish and Arabic languages.

5.—WOMEN'S OCCUPATIONS

Kindergarten Teachers

are required in considerable numbers for the kindergartens which of late years have been continually growing in number and importance. The greater part of the appointments are, however, filled by girls from the population of Palestine itself. The largest number of kindergartens in Palestine is maintained by the Hilfsverein der Deutschen Juden in Berlin (Steglitzer Strasse 12). Applicants are recommended first to inquire of this Association if there are any vacant places. The language exclusively used in the kindergartens is Hebrew, a thorough knowledge of which is indispensable for the mistresses.

Nurses

There are several hospitals in Jerusalem, and in Jaffa, Safed, and the Jewish colonies Rishon le Zion and Zichron Jacob one Jewish hospital each. One hospital in Jerusalem and the hospital in Jaffa have already nurses trained in Europe, but not the other hospitals. In one hospital or another some strong and healthy nurses could in all prob-

ability still find places, if their demands were not too high. Besides free lodging, a monthly salary of about 50 francs is offered.

As regards language, Yiddish or German is sufficient, but a knowledge of Hebrew, French, and Arabic is also desirable.

Teachers

School-mistresses with European training are appointed at the following schools in Palestine:—

1. At the Girls' School of the Alliance Israélite Universelle in Jerusalem—Medium of instruction, French.
2. At the Evelina de Rothschild School for Girls in Jerusalem—Medium of instruction, English.
3. At the Girls' School of the Odessa Committee in Jaffa—Medium of instruction, Hebrew.
4. At the Girls' School of the Hilfsverein der Deutschen Juden in Jerusalem—Medium of instruction, German and Hebrew.

Also at some boys' schools or mixed schools, *e.g.*, the Hebrew Gymnasium at Jaffa (Address—Gymnasia Ibrith, Jaffa), mistresses are employed for elementary subjects or foreign languages (French, German).

The schools of the Alliance appoint almost exclusively such mistresses as have been trained in the Teachers' College of the Alliance at Paris, or have themselves proceeded from an Alliance School.

The Evelina de Rothschild School requires that its mistresses should know English thoroughly and conform to the traditional Jewish religion. Applications should be addressed to the headmistress, Miss Annie Landau, in Jerusalem.

The Girls' School of the Odessa Committee is conducted on Jewish nationalistic lines. A knowledge of Hebrew as a conversational language is strictly requisite for the mistresses. Applications should be addressed to the Principal, Dr Turoff, in Jaffa.

The Girls' School of the Hilfsverein takes its mistresses by preference from Germany (and German Austria). Applications to be made to the Hilfsverein der Deutschen Juden, Berlin, Steglitzer Strasse 12.

All the above-mentioned schools contain six to eight classes, and, besides the medium of instruction, one or two other languages are usually taught. The weekly number of school hours for a teacher comes to about thirty, and the

monthly salary is between 100-200 francs. Board and lodging with a respectable family or in a middle-class hotel costs up to about 100 francs a month.

There is, at the present moment, no shortage of teachers, but from time to time places fall vacant, through teachers leaving or through an increase of classes. It is advisable in every individual case to make inquiries beforehand about a vacancy of the head teachers mentioned above.

Female Domestic Servants

are much in demand. The wages vary from 15-30 francs a month. Nursemaids, general servants and cooks can at any time obtain a place.

Dressmakers and milliners are still scarce, and could find employment in the towns and in the larger colonies. They should not fail to have a reserve fund of at least some hundreds of francs to secure them against initial difficulties.

6.—COST OF LIVING IN PALESTINE

Living in Palestine is, in respect of cost, almost on a par with living in a small or middling town in Russia or Galicia. Goods imported from Europe (groceries and almost all manufactured articles) are rather dearer, fruit and vegetables on the average somewhat cheaper. Taken in detail, the prices for the most important food-stuffs and commodities are at the present time in Jaffa approximately as follows:—

Wheaten bread from European mills	0·45 fr. per kg.
Arabic mills	0·32 "
Rye bread, black	0·33 "
Flour from wheat	0·35-0·48 "
" rye	0·25-0·28 "
Beef	1·60-1·85 "
Mutton	1·15-1·35 "
Fowls (live)	1·40 "
" (killed and plucked)	2·75 "
Fish (fresh, from the sea)	1·50 "
" (Russian, salted)	0·90 "
Eggs, 10-20 (according to the season)	0·56 "
Milk, 1 litre	0·40 "
Butter (best)	4·00-5·00 "
" (Arabic)	1·80-2·00 "
Sugar	0·50-0·60 "

Coffee (middling brands)	.	.	1·35-1·60 fr. per kg.
Tea	.	.	3·00-10·00 "
Chalwah (Turkish honey)	.	.	0·65-1·00 "
Cocoanut fat	.	.	1·60 "
Cooking oil	.	.	1·15-1·30 "
Peas	.	.	0·45-0·58 "
Beans	.	.	0·35-0·38 "
Lentils	.	.	0·35 "
Rice	.	.	1·10-1·65 "
Potatoes	.	.	0·13-0·18 "
Onions	.	.	0·15 "
Tomatoes (according to time of year)	.	.	0·10-0·50 "
Olives	.	.	0·35-0·70 "
Almonds	.	.	1·00 "
Dates	.	.	0·38 "
Nuts	.	.	0·35-0·65 "
Wine	.	.	0·20-1·20 "
Coal (fuel)	.	.	0·10-0·15 "
Firewood	.	.	0·05-0·10 "
Methylated spirits	.	.	0·70 "
Petroleum	.	.	0·22 "

Rent in the towns amounts—

For a house of 1 room with kitchen to about	.	200 frs.
" 2 rooms	"	300 "
" 3	"	450 "

and so on, about 150 francs more for each room. In Safed, Tiberias and the colonies, rents are somewhat cheaper. In the hotels, board and lodging for a prolonged stay costs from 2-6 francs per day, according to the quality of the hotel.

Clothing is cheap, as, during the greater part of the year, thin materials are sufficient, and no luxury in clothing is usually indulged in.

II.—THE JEWISH COLONIES IN PALESTINE

The following is a list of Jewish colonies in Palestine, with their present population, divided into four main groups according to their geographical position.

COLONIES IN JUDEA

1. Ain Ganim, founded in 1908 by the Odessa Committee,

is situated near Petach Tikvah and contains 100 inhabitants, mostly Caucasian Mountain Jews.

2. Artuf, on the railway line from Jaffa to Jerusalem. The colony was acquired from an English philanthropic society by a group of Bulgarian Jews in 1896. It has 95 inhabitants.

3. Bir Jacob, founded in 1909 by the Odessa Committee as a workmen's colony, near Ramleh; the inhabitants are mostly Caucasian Mountain Jews.

4. Beth Arif (Lydda): (a) an industrial settlement of the Athid Oilworks, founded in 1906, with 50 inhabitants; (b) an estate of the Jewish National Fund (Ben Shamen), upon which olive trees and other fruit-trees are planted by a colony of Jewish workmen.

5. Ekron, situated south-east of Rechoboth, was founded by Baron Edmond de Rothschild for Jewish agriculturists from the south of Russia in 1884. The colony has a population of 300.

6. Jehudie, south of Ain Ganim, founded 1883, population 15.

7. Kastinié, west of Artuf, founded in 1896 by the Odessa Committee, population 100.

8. Katra, about one hour's distance south of Ekron, was founded in 1882 by Russian students, and has a population of 140.

9. Mikveh Israel, an agricultural school, established near Jaffa by the Alliance Israélite Universelle in 1868-1870. It has a population of 150.

10. Mozah (Kalonije) between Artuf and Jerusalem, was founded in 1890 by the Jerusalem branch of the Independent Order of B'nai Brit, with the assistance of the Cologne Colonization Society, and has a population of 28.

11. Petach Tikvah (north-east of Jaffa) was founded in 1878 by Jews of Jerusalem and Jaffa. In 1882 a number of refugees from Russian pogroms, including many students, settled here. The colony has now a population of 1600.

12. Kafr Saba, founded by thirty-five labourers from Petach Tikvah, is situated at about two hours' distance from this colony.

13. Rechoboth, founded in 1890, is near the Ramleh Railway Station and has a population of 600.

14. Ezra, near Rechoboth, has a population of 25.

15. Rishon le Zion, founded in 1882 by Russian Jews, is 12 km. south-east of Jaffa, and has a population of 900.

16. Vadi-el-Chanin, founded in 1887, near Rishon le Zion, has 200 inhabitants.
17. Ness-Zionah.

COLONIES IN GALILEE

18. Ain Seitun, near Safed, founded in 1890 by the "Dorshe Zion" Society of Minsk, has a population of 51.
19. Kinnereth, founded 1908 as a farm of the Palestine Land Development Company, consists of the estates of Daleika and Um-el-Dschune, and has a population of 30. An agricultural co-operative society has been established in this colony by a group of experienced Jewish labourers, with the help of a loan from the Jewish National Fund.
20. Jamma, west of Kinnereth, was founded in 1902, and has a population of 300.
21. Bed'schen, near Jamma, was founded in 1902, and has 21 inhabitants.
22. Machanayim, north-east of Safed, was founded in 1899, and its population consists of 30 Caucasian Mountain Jews.
23. Mes'cha, near Mount Tabor, founded in 1902, population 145.
24. Metulah, north of the Sea of Merom, founded 1896, population 311.
25. Melhamie, founded 1902, population 110.
26. Mishmar Hayarden, south of the Sea of Merom, founded 1890 by Jewish labourers, population 110.
27. Mizpah, east of the Sea of Tiberias, founded 1909, population 50.
28. Rosh Pina, founded 1882, population 800.
29. Sedshera, near Mizpah, established as a training farm in 1899, population 800.
30. Jessod Hamaleh, on the shore of the Sea of Merom, founded 1883, population 255.

COLONIES IN SAMARIA

31. Atlit, founded 1897, population 50.
32. Chederah, founded 1890, population 164.
33. Chefziboh, founded 1905.
34. Um-el-Dschemal, founded 1889, population 28 families.
35. Em-el-Tut, population 5 families.
36. Schefaja, founded 1891, population 40.
37. Tantura, population 16.

38. Zichron Jacob, founded in 1882 by Roumanian Jews, population 760.

COLONIES IN THE TRANSJORDAN REGION

39. B'ne Jehuda, established in 1888 on the east of the Sea of Tiberias, is maintained by the Ezra Society of Berlin, and has a population of 83.

There are also small estates in Jewish hands at Kunetra, Kokab, Gallam, Mesera, Sbech, Lubich, Hattin (National Fund), Sachem, Dshillin, Naafa, Betima, Bustos-Ard-Chajim, Marach, Fedshe, Hulda, Hadith and various small settlements.

III.—A ZIONIST CHRONOLOGY

1896 Publication of Dr Herzl's *Der Judenstaat*.

1897 (29th-31st August), First Zionist Congress at Basle, attended by 204 delegates. Adoption of the Basle Programme.

1898 (28th-31st August), Second Congress at Basle. Resolution to found a Zionist Bank in London.

1899 The Zionist Bank, under the name of the Jewish Colonial Trust, "Jüdische Colonial Bank," founded in London, March 1899, with a registered capital of £2,000,000.

1899 (15th-18th August), Third Congress at Basle.

1900 (13th-16th August), Fourth Congress in London,

1901 (26th-30th December), Fifth Congress at Basle. Establishment of the Jewish National Fund.

1903 (23rd-28th August), Sixth Congress at Basle. Resolution to send a Commission to investigate the suitability of a territory in East Africa offered to the Zionist Organization by the British Government for a Jewish autonomous settlement.

Anglo-Palestine Company, founded in Jaffa as offshoot of the Jewish Colonial Trust.

1904 (4th July), death of Dr Theodor Herzl.

1905 (24th July-2nd August), Seventh Zionist Congress at Basle. Congress recorded its gratitude to the British Government for the offer of a territory, and expressed its regret that the territory did not ensure the prospect of a successful Jewish settlement.

The Bezalel Institute of Arts and Crafts founded in Jerusalem.

- 1906 Brussels Conference on the Jewish situation convened by the Zionist Organization.
- 1907 (14th-21st August), Eighth Congress at the Hague.
Hebrew Gymnasium (Higher Grade School) founded at Jaffa.
- David and Fanny Wolffsohn Fund established to erect workmen's dwellings in Palestine.
- 1908 Palestine Office at Jaffa established as the agency of the Executive Committee of the Zionist Organization.
- Palestine Land Development Company founded.
- Constitution in Turkey inaugurated.
- Anglo-Levantine Banking Company founded in Constantinople, as offshoot of the Jewish Colonial Trust.
- 1909 (26th-31st December), Ninth Congress at Hamburg.
Resolution upon the proposal of Dr Franz Oppenheimer, to found an Agricultural Settlement in Palestine upon co-operative principles.
1911. Establishment of the "Erez Israel" Colonization Association, for the purpose of founding the co-operative colony.
- 1911 (9th-16th August), Tenth Congress at Basle.

IV.—ZIONISM AND ITS INSTITUTIONS

THE ZIONIST ORGANIZATION

comprises all Jews who subscribe to the Zionist programme and pay the annual contribution, known as the shekel.

The Programme

which was formulated by the first Zionist Congress, held at Basle in 1897, is as follows: "The aim of Zionism is to obtain for the Jewish people a publicly-recognised and legally-assured home in Palestine."

The international Organization consists of

Federations

in various countries. At present there are Federations in Argentina, Belgium, Bukowina, Bulgaria, Canada, Croatia-Slavonia-Bosnia-Herzegovina, Egypt, England, France, Galicia, Germany, Holland, Hungary, Italy, Roumania, Russia, South Africa, Switzerland, Turkey, the United States of America, and West Austria.

There are also single societies in almost all other countries, including: Palestine and the rest of Turkey, Morocco, Servia, Sweden, Denmark, Greece, China, Brazil, New Zealand, Victoria, New South Wales, etc.

There are also separate Federations of strictly orthodox Zionists and of socialistic Zionists, who are distributed throughout the world.

The amount of the shekel is 1/-.

Every group of 200 shekel-payers elects a delegate to the

Congress,

the Zionist Parliament, which meets every two years for the purpose of considering the reports of the Administration (consisting of an International Executive, or "Actions Committee," and a Central Executive, or "Inner Actions Committee") and of the institutions of the Organization, to vote the Budget, to discuss all questions of interest to Zionists, and to elect a new Administration.

The Ninth Zionist Congress was held in December, 1909, at Hamburg; the Tenth Congress met on 9th August 1911, in Basle.

In order to carry out the administrative affairs of the Organization, the Actions Committee has a

Central Office,

which is at present situated in Cologne, the residence of the President.

The official organ of the movement,

"Die Welt,"

is also published there.

Der Jüdische Verlag,

which is likewise in Cologne, is maintained by the Organization, and issues modern Jewish literature of a scientific, belletristic and propagandist character.

The executive organ of the Actions Committee for the economic and cultural work of the Organization in Palestine is the

Palestine Office

in Jaffa.

Of the financial institutions of the Organization the most important is the

Jewish Colonial Trust,

which is situated in London. Its paid-up capital amounts to £265,000. Last year it was able to record a net profit of £6500.

An important offshoot is the

Anglo-Palestine Company,

which finances Zionist undertakings in Palestine, and contributes towards the economic advancement of Palestinian Jewry. Its principal office is in Jaffa, and it has branches in Jerusalem, Haifa, Hebron, Safed and Beyrouth. It has during the last few years declared a dividend of 4 1/6 per cent. upon a capital of £70,000. The

Anglo-Levantine Banking Company,

the financial institution of the Zionist Organization for the rest of Turkey, has a capital of about £25,000, and has declared a dividend of 6 per cent. in the past year.

The Jewish National Fund,

whose object is to acquire land in Palestine as the inalienable property of the Jewish people, was established in 1901, and is able to record a continuous and rapid increase of its receipts. For the year 1909 its receipts amounted to £20,300 and in the year 1910 to £25,000. Its present capital amounts to about £127,230, and is invested partly in lands in Palestine, partly in loans to Palestinian undertakings, and partly in safe securities (English and Dutch consols).

A part of the income of the Jewish National Fund is specially devoted to the afforestation of the land by means of the

Plantation of Olive Trees.

At present the means for the plantation of about 40,000 trees are assured, and a large part has already been planted. The profits of the plantations will be devoted to educational objects, primarily to the maintenance of a Jewish High School and elementary schools, as well as technical institutes.

The objects of the

Palestine Land Development Company

(with a registered capital of £17,500) are to conduct upon a commercial basis (1) the acquisition, improvement, and division into small holdings of large estates in Palestine, on its

own account and on the account of others for the purpose of establishing new colonies; (2) the laying out and cultivation of extensive and intensive crops on its own account and on the account of others; (3) the systematic training and gradual settlement of Jewish agricultural labourers in Palestine. An experiment is to be made with another form of colonization, consisting of the

Co-operative Settlement

which was adopted at the last Zionist Congress in accordance with the proposal of Dr Franz Oppenheimer. This is to be the workmen's co-operative society, which is regarded by Dr Franz Oppenheimer as by far the most suitable form for the settlement of Jewish labourers upon the land. The fund of 100,000 francs, necessary for the establishment of the settlement, was over-subscribed within twelve months. For the purpose of improving the housing accommodation in the towns of Palestine,

Jewish Building Societies

have been formed, which, with the support of the Jewish National Fund, devote themselves to the erection of handsome and healthy dwellings. The society in Jaffa has lately built sixty new houses with all modern hygienic requirements. The preliminary steps for the erection of a

Jewish National Museum

in Palestine have advanced so far that the erection of the Museum is expected to take place very soon. The necessary measures for the building of

Workmen's Dwellings

have also been taken in hand, and a number of such dwellings have already been completed.

The establishment of a

Hygienic Institute,

for which a fund was started on the occasion of the sixtieth birthday of Dr Max Nordau, is assured. Preliminary labours on the part of Zionists and the raising of a considerable sum have rendered the foundation of an

Agricultural Experiment Station

near Haifa possible.

Among the institutions which are supported indirectly or

directly by the Zionist Organization the first place is occupied by the

Bezalel,

the well-known Jewish school of arts and crafts in Jerusalem. Founded in the year 1905, it has already secured employment for hundreds of Palestinian Jews, and has exercised a powerful influence upon the social and economic life of Palestine.

The Hebrew Gymnasium,

whose magnificent new premises in Jaffa are the property of the Jewish National Fund, as well as the

Tachkemoni School,

likewise in Jaffa, which is supported by the orthodox party, are nursery centres of modern Jewish culture in Palestine.

The Jewish National Fund has taken a part in the establishment of the

Jewish Technical Institute,

which is to be built at Haifa, by providing it with a site. The

National Library

in Jerusalem is also supported by the Zionist Organization. The

Relief Fund

for the victims of the Jewish pogroms in Russia is administered by the Zionist Executive. The fund (about £10,000) is applied to the education in Palestinian orphan asylums of children who have been rendered orphans by the pogroms.

Mention may also be made of the various

Palestinian Undertakings,

started by private initiative, such as the Palestinian Industry Syndicate (paid-up capital about £5000), the Galilean Plantation Society (paid-up capital, £16,000), the Palestinian Real Estate Society, the Land Purchase Society Geulah, the Palestinian Planting Society, etc. The

Zionist Press

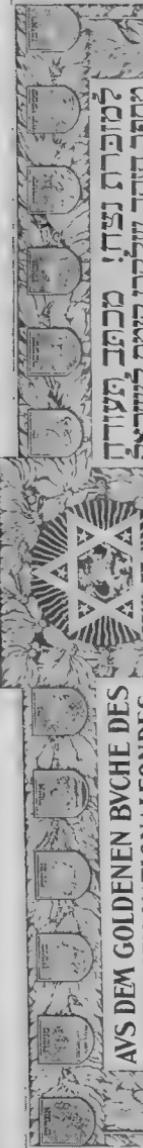
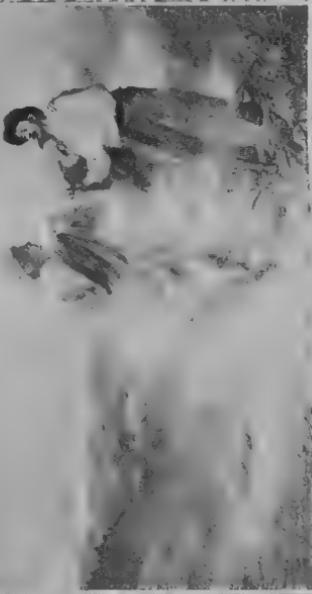
comprises about 100 newspapers in all countries of the world in which there are Jews.

EINGEPRÄGEN

שם הדפסה

AUS DEM GOLDENEN BUCHE DES
JUDISCHEN NATIONALFONDES:

מִזְבֵּחַ נָצָחַ! מִכְתָּבֶן שְׁעָרָה
מִסְפֵּרָה שְׁלֹמֹן? קִימָתָה אֲשֶׁר



V.—THE JEWISH NATIONAL FUND ITS OBJECTS AND ACHIEVEMENTS

WHAT IS THE JEWISH NATIONAL FUND?

It is a Fund which is raised by the Jewish people for the Jewish people. Its object is to acquire land in Palestine and the neighbouring countries, which shall be the permanent and inalienable property of the Jewish people.

If you are a Jew you must know that the longing of our people has always been to renew its life in the land of its forefathers. The realization of this longing has now become possible, and hence every Jew should support the Jewish National Fund, which is the most potent instrument for the purpose.

If you have read Jewish history you must know that the most glorious period in our history was that which was spent in the Holy Land: the period of psalmists and prophets, enshrined for ever in the Book of Books. Have you no desire that our people should again be brought into intimate touch with the land from which it draws its dearest traditions and noblest ideals? If you support the Jewish National Fund you will help to bring Israel back to Palestine and thus open up a new chapter in Jewish history.

If you are proud of being a Jew you should take part in the work which will justify the pride of the Jew still further. Our pride is largely based upon the achievements of the past. Help to regain for our people a land of its own, and our pride will then be based upon the achievements of the present.

If you pray for the restoration of Zion you should also work for the attainment of this ideal. You can do this most effectively by helping to increase the J. N. F. and persuading all your friends to do likewise. You will thus be able to carry out the ancient Jewish precept concerning "the redemption of the Land."

Are you aware of the sufferings of your people who are forced to wander forth from their homes in Eastern Europe in hundreds of thousands every year in search of a new home? Are you aware that this search is becoming more and more difficult every year, because the countries which were formerly the lands of liberty have barricaded their shores with anti-alien acts? If you know this, you must strive your utmost to rescue our brethren from their distress and find them a safe and permanent refuge.

The most welcome refuge is home. Palestine was the home of the Jewish past and should be the home of the Jewish future. The J. N. F. is endeavouring to convert this wish into a reality, and it will succeed, because it represents a movement of the people, because it is based on the principle of self-help. The land which is bought by the Fund will be merely leased to Jewish farmers; but the ownership and the increment in value will belong to the Jewish people for ever.

THE ACHIEVEMENTS OF THE FUND

Although founded as recently as December 1901, the Jewish National Fund, thanks wholly to voluntary effort, now amounts to over £120,000. The Fund has devoted a large part of its capital, in fulfilment of its purpose, to the acquisition of land in Palestine. Its most important undertakings may be set forth as follows:—

The Promotion of Agricultural Colonization

The J. N. F. owns a large estate of about 6000 dunam of fruitful land in the region where the Jordan flows into the Sea of Tiberias. Upon this estate the Palestine Land Development Company, founded and conducted under Zionist auspices, has erected a *model farm*, *Kinereth*, where a number of Jewish labourers find remunerative employment and receive a thorough training as farmers.

On the land bordering the railway-line from Jerusalem to Jaffa the J. N. F. possesses two plots, *Hulda* and *Ben-Schamen*, upon which *Olive Groves* are planted.

In the Jewish colony, Chederah, the J. N. F. possesses a garden, *Gan-Schmuel* (Garden of Samuel), in which oranges and citrons are grown.

Upon another estate of the J. N. F. a large workmen's colony, in the form of a *Co-operative Settlement*, in accordance with the proposals of the well-known economist, Dr Franz Oppenheimer, has been established with the aid of a special fund.

So far as the J. N. F. has not yet been able to devote its money to its real object, it has undertaken

The Promotion of Rural and Urban Settlements

To raise the prestige of the Jews in Palestine and to improve the hygienic conditions of their dwellings, the J. N. F. has granted *Jewish Building Societies* loans amounting to a total of 300,000 francs. By means of these loans the

beautiful Jewish quarter "Tel Aviv" in Jaffa, and the district of "Herzelia," in Haifa, have been brought into existence.

Through the agency of the Jewish Bank in Palestine (the Anglo-Palestine Company), the J. N. F. has granted Agricultural Co-operative Societies in the Jewish colonies *long-term credits*, amounting to a total of 220,000 francs.

It has also granted long-term credits to the workmen's colony, *Ain Ganim* (near Petach Tikvah), and to the *Farm-labourers Society* in Umdjuni.

The J. N. F. has built *Workmen's Dwellings* at a cost of 35,000 francs to facilitate the settlement of Jewish labourers in the Palestinian colonies.

The J. N. F. has granted the Jerusalem School of Arts and Crafts, the *Bezalel*, 26,000 francs for the settlement of ten Jewish workmen of the *filigree atelier*, with their families, upon the land of the J. N. F. at Ben Schamen. Each family has a cottage with a small plot of land for kitchen-gardening. A domestic industry is thus established in the open country and brought into connection with agricultural pursuits.

The J. N. F. has also applied some of its income to

The Promotion of Institutions of Public Utility

It has provided the Bezalel with its premises in the form of two large well-situated houses. This school, founded in 1905, now employs a few hundred Jewish working men and women, and has opened up new sources of livelihood for the many Jews in the Holy Land who had hitherto existed upon alms.

The J. N. F. has provided the land and a magnificent building for the newly-erected *Hebrew Gymnasium* (High School) in Jaffa, and likewise given the *Jewish Technical School*, shortly to be established at Haifa, the sum of 100,000 francs necessary for the purchase of the site.

METHODS OF CONTRIBUTION

If you consider the activity of the J. N. F. beneficent, you should bear it in mind on every occasion. If you hear good news, if you have any unexpected good luck, if you have been saved from some threatening danger, if you have escaped some evil fate—remember the J. N. F. If an unexpected fortune has fallen to your lot, if you have made unexpected savings, if you have done a fine stroke of business, or if you wish to show your appreciation of some act of kindness, or your gratitude for the advice of your lawyer or your doctor, and are unable fully to discharge your obligation—remember the J. N. F.

For this purpose you should use the following means : Put all your gifts prompted by the moment into a *Collecting-Box*, which is cleared at least twice a year. Into this box the housewife should also put the "Challoh" money, which an ancient and pious custom commands her to give on the eve of the Sabbath and of festivals.

Train the little ones to be self-sacrificing and good-hearted Jews, ever mindful of their people, by teaching them the significance of this box, and prompting them to put a part of their pocket-money into it.

Should any one wish to repay you for some favour or thank you for some advice, and you cannot or will not accept any reward, then think of your people and point to the box into which the gift may be deposited.

If you wish to express your good wishes on happy events, or your sympathy on sorrowful occasions, you can use a *N. F. telegram-form*, which is artistically designed, and which can be sent as a letter in place of the customary postal-message. The price is equal to that of an ordinary telegram and is stamped upon the form.

National Fund Stamps artistically designed can be obtained at various prices. They are used for sealing letters, as a receipt for small contributions to the N. F., as a tax for the N. F. upon wedding invitations, New Year's greetings, tickets of admission to social gatherings, membership-cards of societies, etc.

If you desire to show somebody a particular honour, then cause his name to be inscribed into the *Golden Book of the J. N. F.* This is a massive volume of magnificent design, kept in the rooms of the Head Office of the J. N. F., into which are entered the names of all persons and bodies on whose behalf the sum of £10 (50 dollars) is paid, either at once or in instalments within three years.

Small amounts can also be collected by means of a *Collecting-Booklet*, which has a dainty cover, and which is also provided with a pencil, note-paper and calendar. These booklets are specially suitable for use at meetings, social gatherings, weddings and similar occasions.

Those who do not wish to contribute merely once or on special occasions but regularly, should adopt the custom of *self-taxation*. They enter upon the moral undertaking to devote a certain sum or a certain percentage of their income or expenses or rent to the N. F. periodically (every month or every three months). The best way to carry out this under-

taking is to put a certain sum of money into the collecting-box every day or week regularly.

The Olive Tree Fund enjoys considerable popularity. The olive trees contribute towards the afforestation of Palestine, they already provide many Jewish families with employment, and they are destined later, out of the sale of their fruits, to supply the means of maintaining Jewish educational institutions. A donation of six shillings ($1\frac{1}{2}$ dollars) enables anybody to have a tree planted and registered in the name of any person desired by the donor.

The Land Donations Fund is intended to give every Jew the opportunity of purchasing a dunam of land in Palestine in his own name and presenting it to the National Fund. The price of a dunam is £2 (10 dollars). Every donor will have his name entered into a special Land Register and receive an artistic certificate. The land acquired by means of these donations will be devoted exclusively to settlement by Jewish agricultural labourers.

You can also support the J. N. F. by other means than money, e.g., by presenting *articles of latent value*. There are certain things which appear to be of no worth, and are generally thrown away, e.g., used postage stamps, silver-paper, &c., which, however, in large quantities represent a certain value, and it is no great trouble to collect them.

No well-to-do Jew should fail to advance the interests of the J. N. F. by bequeathing to it a certain proportion of his estate in his *last will and testament*. A resolution to this effect adopted at the Seventh Congress was made binding upon all Zionists, but it should also be observed by Jews in general. A legacy could hardly be devoted to a worthier purpose, and the testator has a permanent guarantee that the money which he assigns to his co-religionists will confer lasting benefit upon them.

All remittances, orders for leaflets, inquiries, etc., should be addressed to the local Collecting Agency.

HEAD OFFICE OF THE JEWISH NATIONAL FUND,
Karolingerstrasse 31, Cologne.

The following Collecting Agencies will supply any further Information and receive Contributions:

Argentina : Comité-Central del Partido Sionista en Argentina,

Senor Juan Juritz, Corrientes 1364 dep. 5, Buenos Ayres.

Australia : Charles Browne, "Rosemead," Northumberland Avenue, Petersham, Sydney.

- Austria*: Sammelstelle für Österreich: Türkennstr. 9. Postsparkassenkonto Nr. 100208, Vienna IX.
- Belgium*: Oskar Fischer, 4 Rue Rembrandt, Antwerp.
- Brazil*: Mauricio F. Klabin, c/o Messrs Klabin, Irmaos & Co., 74 Rua Boa Vista, São Paulo.
- Bulgaria*: Isaac Avramoff, Directeur de la Société de Crédit "Ghirdap," Varna.
- Canada*: Bureau Committee of the Federation of Zionist Societies of Canada, P.O. Box 343, Montreal.
- China and Japan*: Shanghai Zionist Association, 9 Jinkee Road, Shanghai.
- Croatia-Slavonia-Bosnia*: Fräulein Clara Jacobi, Palmoticgasse 16, Agram.
- Denmark*: Josef Nachemsohn, Östergade 15, Copenhagen.
- Egypt*: 1. Société Sioniste Zeiré Zion, Alexandria.
2. "Ahavath Sion," Cairo, P.O. Box 1011.
- England*: Jewish National Fund Commission for England, 4 Fulbourne Street, London, E.
- France*: Jacob Roukhomovsky, 8 St Croix de la Brétonnerie, Paris.
- Germany*: Max Wollsteiner, Charlottenburg, Sybelstrasse 50, Postscheckkonto No. 3847.
- Hungary*: Nationalfondsbureau, Kiraly-utca 36, Dr L. Dömény, Budapest.
- Netherlands*: H. Aronowitz, Ruyschstraat 41, Amsterdam.
- New Zealand*: Wellington Zionist League, M. N. Newton, Wellington.
- United States*: Jewish National Fund Bureau for America, 165, E. Broadway, New York.
- Palestine*: Anglo-Palestine Company, Jaffa.
- Roumania*: M. Heinrich Schein, Galatz.
- Russia*: Dr E. W. Tschlenow, Miasnitzkaja, Juschkow Per., Hans Rossia, Moscow.
- Serbia*: Dr D. Alkalay, Belgrade.
- South Africa*: B. J. Chaimowitz, South African Zionist Federation, P. O. Box 18, Johannesburg.
- Sweden*: E. Kamras, Markvardsg. 8, Stockholm.
- Switzerland*: Dr Camille Levy, Bahnhofstr. 18, Biel.
- Turkey*: M. Gorodichze, Fresco Han (near Pera Palace), Constantinople.

Central Collecting Agencies for Stamps:

1. Dr Julius Loewenheim, Neue Bayreutherstr. 8, Berlin, W.
2. Philatelieabteilung der Sammelstelle des J. N. F., Türkennstr. 9, Vienna IX., Austria.

ZIONIST WORK IN PALESTINE

By Various Authorities, with a Foreword
by DAVID WOLFFSOHN, President of
the Zionist Organisation. Illustrated

— Edited by ISRAEL COHEN —



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